The Pastor

JUNE • NINETEEN AND FORTY FIVE

ANY POSTWAR PLANS FOR THEM?

The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

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THE COVER: The church spire (the world's loftiest) is of Chicago Temple (Charles R. Goff, pastor), where Bishop Ralph Magee, chairman, raised the victory banner heralding a million dollar oversubscription to the Crusade for Christ. (Photograph through courtesy of Methodist Information). The girl and boy were photographed by Gordon Coster, Black Star Syndicate, Chicago.

NOTES ON THE JULY ISSUE: A suggestive discussion for Labor Day has been prepared by James S. Chubb, associate secretary, General Board of Evangelism. . . . The section "From the Practical Parish" will contain articles on methods of fruitful evangelism, on making the board of education effective in the local church, on leadership training, on planning a community-wide rural church program, on worship centers. . . .

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EDITORIAL

ONE of the big questions for the Church today is, to put it bluntly, "Have you any postwar plans for young people?" Businesses and governments and political causes are gradually revealing their postwar programs for youth, but organized Christianity is still apparently without a program for enlisting young people in anything dynamic and creative.

This failure of the Church, we insist, is the fault of adult church members—the Great Unawakened, a vast body of churchmen whose smugness and laxity are well known. The Great Unawakened, who are neither hot nor cold, have so typed the Church in the minds of young people that it will take miracles to awaken in youth a sense of the precious role of the Church in the world. The plain fact is that the majority of young people, needing an exacting faith for the wartime crisis, have looked at many dull, unsuspecting church members and have decided that the Christian life is a monotonous thing. They have decided that nothing exciting can ever come out of the Church; for the Church has made no real demands upon the great majority of young people. The most alert young people can easily see that the religion of the Unawakened is a religion of nothing save success and comfort, a religion shaped ultimately by the advertising writers. To the average young person, Christianity seems to be a set of muddled ideas—platitudes coming second hand from *McGuffey's Reader;* the success maxims of national heroes; vague biblical injunctions perverted in the mouths of elders who have really had no faith. Such a religion cannot say to young people: "Here are the eternal issues. We offer you something worth living and dying for. Choose sides."

In view of the softness of so many adult church members, is it any wonder that young people have been unimpressed by what is popularly labeled Christianity? Clearly, here is "an area for crusading."

Our task, it seems, is to determine why we have been unable to interest youth and to begin now to discover ways of enlisting them. Everywhere, we ought to ask ourselves whether we have set the stakes high enough.

In our congregations, answers to these questions will be suggested to us as we survey the results of past policies. The problem of postwar plans for youth will be solved largely in terms of building up a creative youth program. Every pastor knows that miracles must happen at this point; for the pastor who attempts a serious program for young people is inviting an unrelenting struggle against commercial entertainment interests who know precisely what they want young people to do with their time and energies.

For many local churches, the building of a creative youth program will involve giving young people more responsible tasks. It is apparent that young people will develop into mature church workers when they are asked to assume responsibilities for the running of churches. But the conventional running of church affairs is not enough. Our congregations must get a broader concept of what constitutes "church work." It is a hard thing to suggest, but we do not know how the Church can justify itself in the eyes of young people unless it recognizes social evils and combats those evils: the liquor traffic, crime, child labor, racial discrimination, war—all the evils condemned in the Methodist *Discipline.* Failure to do anything about the social problems that tear our world apart will be equal to asking young people to join a club of nice but unredeemed folk who mean well but do not intend to take Jesus Christ seriously.

But after all postwar plans for enlisting young people are made by local churches, there will be great need for the major agencies of the Church to provide leadership on a broader scale. We have only begun to see the possibilities in volunteer service, Youth Caravans, work camps, exchange fellowships with churches and schools from other lands, expansion of Wesley Foundations and other student groups. Instead of enlisting a few hundred in Youth Caravans, for example, The Methodist Church needs to enlist thousands every summer.

Finally, we need to think more and more about the Church's own idea for *universal service.* For a long time now church leaders have been concerned about proposals for postwar conscription. They have been quick to see the perils of militarism, but we fear they have not been quite so realistic in proposing alternatives. Some constructive alternative to conscription is desperately needed; for even the most cynical politicians can tell us that something must be done to curb the selfishness of our citizens and to encourage young people to work for the common good. We cannot believe that the young people of our country will not respond when their government calls upon them for work of reconstruction.

The problem, it seems, resolves itself into a question as to what the Church has learned during the war. We have seen young people in utter recklessness give their lives for values they cherish. Does the Church take lightly their sacrificial spirit? In the name of the young who have given all they had to give, has the Church any postwar plans for youth?

Slants on the Secular

By JOHN O. GROSS

ALONG the Atlantic City boardwalk now may be sensed an awesome solemnity. Veterans from the European battlefronts, without arms and legs, quietly sun themselves. From empty coat sleeves one may see protruding new steel hooks; on crutches hundreds of men who have lost legs hobble along. Gradually this scene will shift to every part of the United States. The sight of thousands of American youth permanently maimed makes one wonder if "war's annals will fade into night ere their story die."

THE issue of *Time* magazine (April 23, 1945) that covered the death of President Roosevelt noted that only two of the national dailies that feuded with him failed to soften with his death.

In the same issue, 81-year-old George Santayana, who is now working, in an Italian convent, on "Christ in the Gospels," philosophized: "My old age judges more charitably and thinks better of mankind than my youth ever did. I discount idealizations, I forgive one-sidedness, I see that it is essential to perfection of any kind. And in each person I catch the fleeting suggestion of something beautiful and swear eternal friendship with that."

IMAGINE a public school system, for instance, which will not let us read the Bible and talk about God!" The young high school student who said this found how heavily the hand of secularism rests upon our educational system. One can discuss in the school the debt of our democracy to the Greeks and Romans, but not to the Hebraic-Christian teaching—that is sectarian. And yet if it had not been for the Christian church's acting as the ark to save the noblest things of antiquity from the flood of barbarism, the rich, cultural deposits from Greece and Rome could have been lost.

Let us not forget in this connection that Scientist Einstein noted that the only formidable resistance made in Nazi Germany against pagan barbarism was by the Church. To prohibit religious and moral instruction in a democracy is to cut the pipe line that supplies democracy with its life-giving idealism.

THE SATURDAY EVENING POST (Dec. 9, 1944) featured the story of a young Marine who served with distinction as one of Carlson's Raiders, and because of combat fatigue was returned to civilian life and enrolled in a high school in Arizona. The adolescent chatter of his schoolmates and unimaginative, dull teachers, together with a pointless and tradition-bound curriculum, greatly irritated him. He contrasted the formal classroom atmosphere with the informal learning periods when the Raiders would huddle together and talk frankly about the things close to their lives.

There, he said, he learned about honesty with oneself and with God. He quoted Colonel James Roosevelt as saying, "An education should prepare us to earn a living." Raider Carlson added, "And prepare us for God-fearing citizenship."

Editor Ralph McGill of the *Atlanta Constitution*, in commenting upon young Merrill's impatience with his studies, said it probably never occurred to him that inside the heads of officers were poems, books, and things that we refer to as "liberal arts." "At the top of every nation, without exception, there must be leaders who have had this mental discipline, this knowledge of poems, languages, sciences and professions." In our enthusiasm to develop dexterity of hand, we must not forget the heart and head.

LOUIS J. HALLE, distinguished writer, in a powerful article in the *Saturday Review of Literature* (May 27, 1944), thinks that in spite of what the world has recently undergone, its faith in materialism still abides. He says:

"Our vision is not of a world peopled by wise and honorable men, but of a world in which every family has its automobile and every pot its chicken. We may attack one another over questions of how wealth shall be distributed and who shall distribute it, but it is generally agreed that material well-being, the standard of living, is more precious and more important than anything else you could name, more important than God and religion, more important than morality, more important than wholeness of spirit or any form of beatitude. No one says this in so many words simply because no one disputes it. It is the unstated premise of all our thinking, it is what is understood in our grammar."

Jesus, he said, believed that the physical appetite is secondary and proposed a motive that transcended selfish interests.

The materialistic philosophy of so-called practical men emphasizes that when men are richer, spiritual grace will be added unto them and they will be better. Evil, so the same argument runs, "is merely the consequence of restrictions imposed by poverty on opportunity. Freedom from want is the antecedent condition of all grace." Therefore, when all men have automobiles, all men will be able to drive out into the countryside to enjoy the "spiritual values" of Nature; when they have radios they will be able to enjoy the "spiritual values" of great music; and when they have leisure, they will be able to relax in the contemplation of the things of the spirit.

Such are the views of men without clear spiritual perception. The Romans, the world's most practical materialists, believed this. But when their empire crumbled, things that were worth saving were preserved by the remnant who possessed a spiritual view of life.

Writer Halle, who describes himself as one who is not the votary of any religion, says that "the wisest men of all ages have consistently recognized that we must first improve our deserving if we wish to improve our lot. Men, as nations or as individuals, can do nothing humanly creative unless they are in a state of grace. They must first be in harmony with what is good as opposed to evil. They must abandon the struggle for wealth and strive for the achievement of wisdom. For without the content of wisdom their works do not endure."

TIME magazine (April 9, 1945) falls into the error frequently made of charging Bishop Francis Asbury, Methodism's bachelor bishop, with being a progenitor of Herbert Asbury, historian of "Shady Americana." When writer Asbury first started on his career of debunking choice American traditions, an enthusiastic admirer showed one of the pieces to his grandmother.

"Grandmother," he exclaimed, "look what the grandson of Bishop Asbury has written."

Grandmother showed no disturbance but calmly observed that Bishop Asbury lived and died a bachelor.

Slants on the Religious

By GERALD KENNEDY

RELIGION IN LIFE (spring issue) has an article entitled "The Relevance of Christian Ethics" by Randolph Crump Miller. Professor Miller makes a careful analysis of the difficulties in finding a foundation for Christian ethics which is not merely relative. Traditionally, we have tended to turn to the Church's regulation for guidance, or to the Bible which really means, as Miller points out, our interpretation of the Bible, or, in the third place, we turn to the individual conscience. But we cannot escape the relativity of each one of these sources.

Facing this problem there have been three main answers. First, men have said that the Christian ought to do the best he can, but that usually means identifying the prudential end with the absolute will of God. In the second place, there have been those who have insisted that the ethics of Jesus represent an absolute, but that they have no application to our particular situation. In other words, He taught only an interim ethic. In the third place, there is the position well illustrated by Reinhold Niebuhr who suggests that the answer is to be found in an impossible possibility to be comprehended and realized only in terms of love. The author criticizes this because it does not assume that the will of God must be even beyond the moral category of love.

Professor Miller introduces a fourth possible answer which he calls approximation in Christian ethics. This, he says, will save us from the stalemate of the impossible possibility, and will also save us from pride and conceit by making us aware that our ethics are approximations of the will of God. The Church will then never accept any political or social program as its own. Approximation for the individual Christian means that he will be aware of himself as a citizen of two worlds.

"VATICAN and Kremlin" is the title of an editorial in *The Christian Century* for March 28, 1945. The editorial discusses the sparring between Russia and the Pope for political advantages before the peace is decided finally. Russia does not trust the Catholic Church apparently, and the Catholic Church has said some derogatory things about the Communists. The editor points out that both sides speak the same totalitarian language and both of them are thinking in political terms.

Does the Catholic Church want religious liberty for everyone? *The Christian Century* does not think so because if you look back over the entire library of papal pronouncements, you cannot find anything that approximates the Bill of Rights or a defense of religious liberties for all men. What the Catholic Church is after, apparently, is special privilege for itself and no more. The editorial closes with these words, "It is time for the churches to show their hands—Roman Catholic, Protestant and Eastern Orthodox alike. Do they want religious liberty for all, or do they want ecclesiastical privilege for themselves?"

CHRISTIANITY AND CRISIS in the issue for March 19, 1945, has a brief report given by an escaped theological student from Japan. Christianity in Japan, he believes, is weaker than it was in 1941 because the new Japan Christian Association created by the government spends so much of its time flattering the State that it has no time to develop spiritual power. Secondly, it is no longer popular to be a Christian, and the people of weak faith have gone away. In the third place, people are too busy to go to church, Sunday being a heavy work day. Kagawa, he says, "was thrown into jail in October 1943 for his generally liberal social criticism and opposition to the war." The young soldier, a close friend of Kagawa's, says that many times he heard Kagawa say that the war was making Japan poorer, and that the militarists were leading the nation into disaster.

DR. SAMUEL M. CAVERT, the general secretary of the Federal Council of Churches, writes an article in the April number of *The Chaplain* entitled, "Christian Reconstruction in Europe." He points out that there are some things that only Christians can do for their fellow Christians in Europe. There will be need of help in the rebuilding of churches, especially on the Continent. Though England has many bombed churches, she is aware that the need on the Continent is greater, and she intends to rebuild her own. Many Christian institutions of mercy and relief will need help immediately as they are the kinds of institutions which can be of tremendous service immediately when the war is over. There will be a lack of Christian literature of all kinds, says Doctor Cavert, and we can help our Christian brethren by supplying them. As a part of the re-education of Europe, we will need to give help to the theological schools, many of which are now closed. In all of this assistance, we should not assume superiority, for, as the author points out, these churches have a great deal to contribute to us and we have much to learn from them.

Besides the work which each individual denomination will be doing, the World Council of Churches has created a department to look after this particular part of reconstruction.

THERE is a passage in Howard Spring's novel *Hard Facts* where a young man who is writing for a cheap weekly magazine instead of writing the fine things he feels he has within him, complains at the way he has sold out his life for money. The young vicar tries to comfort him by telling him that he is too intolerant. But Alec Dillworth replies bitterly that we have lost the meaning of words. Things get done because there are people who say they won't put up with it any longer. He says that the Church has become too tolerant and it should say that no man ought to read a cheap paper as long as there is Shelley and the Bible. It is time that we face the tragic truth that it is possible for a Church and for a man to become sick with tolerance.

IN the March, 1945, issue of the *Federal Council Bulletin* there are announcements which will interest all Christians. One is that the Rev. Robin Wolcott Barstow, president of the Hartford Seminary Foundation has joined the staff of the World Council of Churches. Another is that Dr. Benjamin E. Mays, president of Morehouse College, Atlanta, Georgia, first Negro to be elected to the vice-presidency of the Federal Council, has been honored by being included in the Honor Roll of Race Relations for 1944 of the Schomburg collection of Negro literature of the New York Public Library. Dr. Howard W. Odum of the University of North Carolina was awarded a $1,000 government bond in the Race Relations Department of the Council for outstanding interracial contributions.

Preaching the

The requirements of powerful preaching are the concerns of Dr. Ferre in this the first of four articles on "Preaching the Christian Faith." Dr. Ferre holds the Abbot professorship of Christian theology at Andover Newton Theological School, Newton Centre, Mass.

RIGHT religion is right response to reality. Right Christianity is right response to God in Christ. Right response is whole-response. Even though man's heart and mind and emotions may not be fully in harmony, when man acts he acts as a whole. The more harmonious the whole-response, the stronger it is; the more direct to God in Christ, the better it is.

Preaching is either whole-communication or sham. The Christian preacher can preach right only to whatever extent his own life is wholly surrenderd to God's will. Preaching cannot be a mere profession; it must be a calling—a calling answered. Preaching is either continuously whole-surrender or continuously whole-hypocrisy. Preaching in all ages has been largely powerless simply because it has been mostly theatrics. This kind of world is no indication of the power of the Gospel—were it truly preached. "Bread and butter" preaching is whole-rebellion posing as whole-surrender. All lives in the hand of the living God preach. Woe to those who being set aside to preach cannot. For every word we utter, we shall give account. Every word uttered in God's name either goes forth with power or is a millstone around our own necks. No word we speak from God in whole-response comes back void. Our words are vain because they are our own.

God through One man started a new era in the world. God in a few of his followers, mostly simple and unlearned men, founded history's most important movement. Today God could shake the whole wicked world—if there were even a few whole-responses. Sodom could have been saved had there been a few righteous. Today, too, the righteous are too few, and fire devours the earth. To be realistic we must despair of men divorced from God; to be realistic we must nevertheless know that God who now rules in judgment could rule in grace had he the channels. God never stops ruling. Nor does he ever force faith's fellowship.

Preaching as a whole-response begins on our knees. Prayer is the power in preaching. True prayer is direct communion with God. It is immediate whole-reaction. Every hour of preaching must have behind it hours of prayer. Prayer is whole-surrender of all we are, have, and hope to God's glory. He who is too busy to pray is too busy to preach. Work is work; it is not prayer. Thought is thought; it is not prayer. Even worship is seldom prayer as whole-communion. Public worship is in no way a substitute for personal prayer. Jesus prayed all night. He prayed *Thy kingdom come. Thy will be done in earth, as it is in heaven.* Preaching has Christian power in proportion to the time, the depth, and the nature of our prayer life. Our preaching is thin mostly because our prayer life is thin. Prayer that is not whole-response hides God's face from us, and we in turn hide God from those who come to hear. Prayer is not to be measured by number of words but by depth, constancy, and whole-surrender.

Whole-response involves all of our devotion, action, and thought. If any of these is lacking, full response is inhibited and the message has more the appearance of godliness than the reality of its power. Preaching with power depends on the reservoir of Christian whole-response. That demands dedicated emotions. Devotion bears the right emotions. Emotions give drive to life. Emotions are contagious. Emotions slay dullness—perhaps our worst sin. Emotions dynamite inertia. Emotions flail away indifference and lukewarmness. Right emotions are part of right whole-response. Only emotions for their own sake result in emotionalism; they give birth to sectarianism and to its divisive pride. The emotions of whole-response to God in Christ, however, bear the fruits of the Spirit—of unity, of longsuffering, of joy, and of peace. The emotions of whole-surrender to God in Christ turn commonplace preachers into flaming apostles. To be afraid of emotions is to be afraid to worship God with all our hearts.

Right whole-response to God in Christ must issue in action. Actions for their own sake, like emotions for their own sake, are often escapes from God. Actions apart from whole-response result in activism. Activism is social unrest: the ferment of social ideals empty of power to change either individual lives or the world. But no whole-response can be strong which inhibits action. The minister who prays without working for what he prays for develops that lie in the soul that blinds his seeing. Without right action the right emotions also are quenched; even the urge to act itself is thwarted and dulled; and

Christian Faith

By NELS F. S. FERRÉ

preaching becomes mere word mongering. Not to burn against injustice, locally and everywhere, not to risk all for Christ's sake, is greatly to quench the spirit.

The world hates reformers, and rightly, for most reformers are truants from God. They substitute action for surrender. The world will also hate those who are not of it and who yet long to save it from its evils to the world's true joy in God. Yet action pulsing with power out of whole-response is different from moralistic reform. Moralism at white heat, said Whitehead, is dangerous fanaticism. Of that we want none. But the white-heat glow of the Spirit, fanned by whole-surrender in prayer, tempers the Christian patience of people so impatient of evil that it will cause even the devils to tremble. The preacher who gives himself, his goods, his all to the one purpose of glorifying God on earth, in all human relations, may not preach well, humanly speaking, but he will speak with that power which both cleanses and heals the world's wounds.

The same is true of thought. We think falsely and unimportantly because our whole-thinking is seldom in direct and entire response to God. Where our treasure is, there will our thoughts be also. We must love the Lord our God with all our minds. That means disciplined thinking. That means critical thinking. That means creative thinking. That means inspired thinking. That means fearless thinking. That means thinking as problem-solving. We must burn to solve the world's problems in the light of God. That means dedicated study, both of the practical problem and of that grace which can do more than we dare either to hope or to think. Whole-surrender to God delivers us from the shallowness of abstract reason and gives us true reason, which is the whole man thinking—in constant prayer; it gives us inspired thinking freed from "the falsehood of our selfish desires" and freed for saving truth, along with—inseparably along with—emotions that drive and actions that work to save the whole world. God wants nothing less.

Preaching the Christian faith requires agents who can demonstrate what they sell, who in utter humility exhibit God's grace. Such preaching is power. No one can ever live a full Christian faith except by what he feels, what he does, and what he thinks. What is still needed is the dimension of depth. That dimension is mystery, God's mystery, the mystery of the Word. The more we know, feel, and live the Christian faith, the more acutely we sense this mystery. Those who sense no mystery are, in effect, dead. The measure of our sense of mystery is also the measure of our openness beyond ourselves. The Gospel has been called a mystery. It is.

The preacher who speaks as though he knew it all is a fraud whether he knows it or not. The wise and the prudent define these terms in line with their own conceit. Unto babes God reveals the mystery of the Gospel. What is worse than darkness posing as light? Those are worst off, Augustine declares, who, while being in darkness, consider themselves light, and therefore cannot be enlightened. Defensive thinking kills the sense of mystery. When we identify our security and our power, our precious prestige, with closed consistency, we choke and the people with us. As far as they depend upon our letting in fresh air, in any case, they suffocate and die. The sense of mystery is the sense of the vast free stretches that challenge exploration. It is the receding horizon in the travel to truth.

Whitehead, Harvard's great philosopher—great in his sense of mystery, in having a questing heart—attended a famous church. His heart was chilled with the commonplace. Genuine preaching must have its focus of thought dart away into the mystery of faith. Writes John Donne: "O blessed glorious Trinity, Bones to philosophy, but milke to faith." Would that at least the crumb of humility could be gathered from the doctrine of the Trinity. Man builds a bridge to God on his own actual reason and experience. So he thinks. He builds but Babel. Unless reason and experience are guided and lit by faith, faith in the mystery of the Most High and the Most Real, there is but confusion of tongues!

Our refusal to be arbitrary, Brunner calls our greatest sin. If by that he means that we should not have right, vigorous reason, he is wrong. If he means, rather, that life is ever facing the mystery of the new, and that any attempt to predict perfectly right faith and action by means of any principles which are based on our own past experience is doomed to failure, then he is right. Every decision of life, importantly new, must, over and beyond informed reason, be a matter of daring faith. Around it must hang the aura of mystery.

But the mystery of action, of whole-response, on the human level is tiny when compared to the divine. There is always the mystery of the unknown, of eternity, of perfection. In itself that mystery is full and fearsome. Yet the same mystery clothed in flesh becomes wondrous. Little children at Christmas time listening to the Christmas story in the light of flickering candles may have sensed that joyous mystery. Grown men pondering the angels' song against the night of modern war may have sensed the mystery of the glad, true tidings on a deeper level. Preaching power comes when the preacher senses the mystery which makes him signify more than he says.

Preaching the Christain Faith

The commonplace kills. When whole-response is directed to the great mystery of God in Christ, preaching penetrates. Does our preaching hide God behind the thick clouds of the commonplace? Well says the Gospel to the Hebrews, *He that wonders shall reign.* Those who are too specific repel the sensitive. How often even heaven becomes repulsive. How often our groping hearts have whispered even after that brilliant sermon which said too much: "Is that all?" He whose words signify speaks more than he says.

The preacher who craves God's power for human needs must also remember that theology is but a means to the true end of fellowship. Theology is theory. Christian faith has grown out of the whole-responses of the corporate Christian spirit, of the true Church. To preach philosophy or theology is to feed people on bones. When we go to a concert we want music; not harmony and counterpoint. When we go to a concert we want singing; not a lecture on the use of the voice. The modern craving for theology may be a curse. It may mean lack of vivid personal experience of God. It may mean that the musicians cannot play music. It may mean that the singer is better at talking about song than at singing. Preaching is not lecturing. Intellectualism sucks the spirit out of every preacher and dries up the congregation.

Naturally our preachers must be well-trained. They must, of course, study. When our spiritual muscles are too flabby to stand intellectual analysis, we had better have more analysis. Knowledge by itself never butchers appreciation. But preaching is whole-response to God conveying whole-challenge, whole-comfort, whole-creativity. Such preaching dares to wrestle with every demon of doubt; it dares storm every prepared position of skepticism; but it does so within the totality of whole-response. The church, every fellowship of believers, is a corporate spirit, at least in need for light, for power, for forgiveness, for assurance, for full salvation. How many preachers give stones for bread, dead doctrines for living faith, abstract analysis for faith through Christian fellowship.

To preach Christian faith rather than Christian theology, the preacher must be in heaven, in the pew, and half-way between. The preacher must speak for, to, and with God. Preaching must be prophetic, priestly, and pastoral. "For God" is prophetic preaching. It is preaching the Father, the ultimate and eternal. "To God" is priestly preaching. It is preaching the Son, the Mediator, the High Priest. "With God" is pastoral preaching. It is preaching the Holy Spirit, God within the communion of sinner-saints. Full Christian preaching is trinitarian. It is preaching all three as one God: for God is one. To preach the full Christian faith is to lift up the whole life of man into the light of God. And the life of God is the light of man.

In later discussions we shall try to say, and perhaps even be able to signify, something of the content of Christian preaching. There is also a kind of whole preaching which we cannot now more than touch: that is lyrical preaching. When the whole grace of God overflows our little doll-dishes, we may feel like leaving all preaching aside and simply singing to the Lord a new song. We need preachers who will surrender themselves so wholly in prayer that during the darkest days they see the light so clearly through the darkness that they long to leap up into the pulpit just to warble psalms of praise. Preachers use poetry, often with wooden hearts and wooden effects. They feel that there is too much prose, too much of the prosaic; hence they quote poetry. But to preach the Christian faith with tongues of fire or with the refreshing dew of sunset, the preacher must be a poet living his poem. Truth thunders; truth woos; truth shepherds. But is there not a contagion in the serious depth of Christian joy, in the joy and peace of believing, that must be expressed by a soul inspired, winging its way like the lark toward the clouds, then in rapture entering, until the wondering listener below is left gazing into the very depths of the heavens? At its highest, such is the lyric preaching of the Christian faith.

WHAT do we mean by "the family altar"? Do we not mean ways in which the family seeks to bring the presence of God closer within its home and nearer to each member personally; a way by which the family as individuals might come to know God's meaning for their lives and have a growing desire to live their lives in accordance with God's plan.

Of all the places in the world, the rural home seems to be the best suited for this; yet we know that many of our farm families have entirely missed their chances to build a family altar in their daily lives. How many of our rural folk, for instance, have conscientiously tried to teach their children that they are but God's stewards in taking care of the land? That upon God only rests the measure of their crops, in spite of the machines? How many farm folk thank God for their daily bread at each meal? Most farmers seem to think themselves too busy to make this acknowledgment.

But deeper than that, of course, lies the fact that so many of our rural folk lack the passionate, earnest desire to know God better, or to try to remold their lives a little closer to the ideals Jesus set for them. From long habit, and, perhaps, from plain spiritual laziness, they pass up many chances, native to rural living, to bring a glimpse of this Christian way of life to their families. Does it take so much from a man to tell his son, casually but sincerely, that he has done a good job of plowing the "northwest forty"? Or, to go further, that because of his good work last

Rebuilding Rural Home Altars

The true altar is "the life lived in the consciousness of God's presence and exemplified in the ways of a good neighbor," believes Jeanne R. Kofoed who discusses some requisites for the rural family altar. Mrs. Kofoed is the wife of the Methodist pastor at Sandwich, Ill.

By JEANNE R. KOFOED

year he wants to get him a good calf, and maybe a brood sow, so that he may begin to raise "on his own"? In the partnership thus created is a vital opportunity for religious teaching.

Is it too much to ask a mother and father to plan, at the noon hour or at suppertime, to discuss with the children the important world affairs in progress, and the much more important solution God has for some of the hard and knotty problems facing us all?

The acid test is whether or not the farmer and his wife are really striving for a Christian life. Do they willingly and cheerfully get up early enough on Sunday morning so that *all* the family may go to church together and worship this God whom they work with every day in their sowing and reaping? Or does the farmer miss this golden chance completely, and with a careless, indifferent spirit delegate the church-going to his wife and maybe his daughter (his son has already followed in his steps and stays at home) in the hope that she, like a delegate to some convention, will bring him home all the "religion" he needs?

What chance is there for such families to rebuild their family altar if they refuse to come to the source of inspiration? It must be said plainly and unequivocably that for families to turn their backs and hearts against the act of worshiping with their neighbors and friends in God's sanctuary is to say more surely than any words could say, "God is not necessary for us. We do not need his presence in our lives to make us better and more useful citizens."

Contrast this attitude with that of a farmer and his wife who regularly, through the busiest season, take up their daily devotional book, and spend ten minutes in God's presence; who put one of these books in each one of their children's rooms; and who, if there are little children, stop long enough in the day's work to tell them a story about God's way for them.

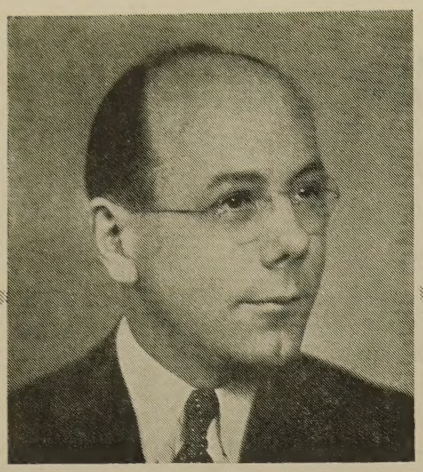
Can you imagine our farmer friend who delegates his church-going, coming home from town some day with a beautiful picture of Christ, and saying to his wife, "Thought it would be nice to have this up where we can see it every day." No, because to rebuild a family altar is to rebuild one's own life on God's plan; and where there is no desire to do this there most certainly will be no altar. It would be a difficult thing to be daily in the presence of such a picture and use rough, unchristian language or follow unworthy habits without at least a twinge of conscience.

The whole matter of building a family altar does, in the end, rest with the father and mother; and they, in turn, must be led to a realization of their real need for God's help in their everyday lives. The church can give them inspiration and help through its services of worship, and by guiding them in the choice of good reading and helpful literature. Neighborhood cottage prayer meetings also serve rural people in a fine way, and such meetings in the homes create a stimulus for home worship.

The minister may be of greatest help to rural families by practical guidance and recognition, by supplying suitable guides, by showing them new meanings in the Bible through modern translations, and by encouraging them to attend church services as a *family* and to show their children, by example, what they intend to do to make their lives more Christlike.

It is surely the hearts of the father and mother that must be "strangely warmed"—that must be filled with a sincere longing to know more about God and his way for them and the family. Only then will they discover and show their children the real nature of God, as he shows himself to them every day in their work of caring for the land and its creatures, in life lived with neighbors in the Christian spirit. And they can then lead their children to a love and appreciation of God and Christ that is truly the cornerstone of the Christlike life.

This is the true altar for the rural home and for every home. It may begin with and ever cherish a loved picture, a worn Bible, a closet of prayer, or a holy time of quiet and remembrance; but it is really in the life lived in the consciousness of God's presence and exemplified in the ways of a good neighbor.



John THE

Readers of THE PASTOR will remember Charles M. Laymon as the author of three articles on "Preaching Values in the Book of Revelation" (Oct., Nov., and Dec., 1944). This month Dr. Laymon begins a similar series on "Preaching Values in the Fourth Gospel." He is professor of literature and history of the Bible at Scarritt College, Nashville, Tenn.

MUCH insight would come to us in the ministry as we read the Gospels, if we realized that the four evangelists were preachers, primarily. They were not bookish editors working in the privacy of a cloistered study but proclaimers of the "good news" which would save men. They belonged to the active ministry and were not under special appointment to a chair of religion in a formal school or academy.

It is all to the good that the gospel writers felt a personal concern for the tradition they were preserving. Had they not, like Paul, been "slaves of Jesus Christ" they would have missed much of the *meaning* of the word they were writing. They did not live in an historical vacuum, and the necessity of interpreting the message was ever before them. To have failed in their responsibility as interpreters of Jesus for their own day would have meant the end of the Christian movement. An uninterpreted fact remains a dead fact and the gospel writers were interested in living truth.

Among the New Testament vignettes of the personality of Jesus which these writers have given us, John's gospel has a special place. More than any of the others it was geared into the life of its day, and hence has a marked appeal to us who are trying to make Jesus real to our own time. From the opening word to the closing phrase, John is standing in the pulpit. Because he knows Jesus in his own heart, he is able to speak eloquently, and because he is familiar with the thought currents of his time, he can present Jesus significantly.

Johannine Homiletics

While it would be presumptuous to apply all the tenets of homiletics to the Fourth Gospel, the book would make an excellent showing on some points. It is well-knit, stays by its main theme, is studded with dramatic illustrations, and distinguished by an effective style. More than that, it has a text from which the preacher never diverts: . . . *these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.*

Yes, as an illustration of expository preaching, the Gospel of John is signally effective. It is written not merely to inform but also to win converts. Some sermons seem never to get beyond the mending-their-nets stage. One goes home from the service feeling that there are many holes to be repaired before fishing is possible. In John, however, the nets have already been let out to catch men. The affection with which this book has been regarded down through the years testifies to its success in this regard.

John's Day and Ours

There are great differences between life in Asian Ephesus at the turn of the first century and life today. Outwardly the two civilizations suggest little in common, and yet there are some broad points of similarity not without significance.

John lived in a time when the Church was in a transition period. In outgrowing its Palestinian narrowness, it was like a rural lad adjusting himself to the big city. Greek manners, ways of thinking, and forms of expression were not easy to assimilate. It was about as difficult for the Church to make this change as it is for some today as they seek to move from living in terms of "my country" to acting in terms of "my world."

We, too, are living in a transition period. "Back to normalcy" is a phrase with no more future to offer than that which came to Lot's wife when she looked back. In such a day we need to press beneath outward forms and lay hold of the eternal truths which continue to clothe and re-clothe themselves in garments of varying style. John's Gospel does this very thing and hence has a message for such a day as ours.

John lived in a tense day, and our own times are not without unusual strain. The Church had just come out from the blood-bath of Domitian's persecution. Totalitarianism had screamed its lusty cry from the face of coins and through the pious machinations of the Imperial Priesthood which compelled the Roman citizenry to worship the Emperor. "D" Day in which the invading hosts were expected as deliverers from the skies had not arrived. The cry of the saints under the altar *How long, O Lord?* seemed not to have been heard. Truly the days were tense. Such hours call for assurance and the realization of Christ's presence in the midst. How familiar all of this sounds! Yes, and the message of

PREACHER

By CHARLES M. LAYMON

John to the Ephesian Church can speak to believers in the present hour, because in many ways it came forth to meet such a time as our own.

John Offers Jesus

In the medical world the term *specific* is applied to the basic remedy for a given disease. In this sense sulfa drugs are the *specific* for pneumonia and quinine for malaria. For John, the person of Jesus was the specific for the ills of the Ephesian community. His gospel is nothing less than a portrait of Jesus. The staccato sketches of the Synoptic Gospels give way to the fine art of portraiture in the Fourth Gospel. John is the Rembrandt of the New Testament. By the use of light and shadow, suggestion and bold definition, he sets forth Jesus as the Christ, the Son of God. Of him he says: *and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.* The glory of Jesus is his theme throughout.

It has long been a conviction of the writer that John, in stressing the person of Jesus, has put the emphasis of the Christian Church where it belongs. The Church has an organization; other institutions have the same. The Church has classical architecture and moving music; it is not alone in this possession. The Church has a system of metaphysics and ethics; the Greeks were distinguished in these fields before Christianity came into existence. *What we have, however, which is distinctive beyond comparison is the person of Jesus.* It is he who gives meaning to our organization, our architecture, and our music. It is he who gives character to our metaphysics and our ethics. Christian preaching at its best has always been Jesus-preaching. John's message is a Jesus-message. Ours will be likewise if we are true to the spirit of the New Testament.

In presenting Jesus, John is more interested in interpreting the significance of his life for both God and man than in a close recital of the events which comprised it. He sees Jesus in the full glory which the resurrection cast about him. But most of all, he views him through the years of living fellowship in which he has known him as exalted Lord. Jesus is his contemporary even as he writes, and in this same sense, Jesus is our contemporary even as we preach.

Jesus Is a Cosmic Figure

The Fourth Gospel begins with a mighty overture in which the great themes to be developed are introduced, much after the fashion of the opening of an opera. We know it familiarly as the Prologue (1:1-18). It is in these verses that Jesus is referred to as the Logos (Word). Whether the term is Philonic or Hebraic in origin, it is intended to give Jesus his proper place in relation to God and the universe. What John sees in Jesus is not a peasant preacher but a Cosmic Figure who is the agent of creation itself. The author of salvation is none other than the One through whom all things were made, and the very source of man's inner light.

As we look at the word *Logos*, it is important for us to remember that John is interpreting the significance of Jesus through a term current in the thought-world of his own time. His interest is not speculative but practical. He is like the preacher today who will introduce such words as "evolution," "emergent," "integration," and "psychiatric" into his sermon in order to tie it into the thinking of his people. He selected a familiar term which carried with it the idea of the closest possible relation to God and his creative activity, and applied it to Jesus. If we are to interpret Jesus to our day, we too must turn to the most suggestive words and phrases of modern thought. This means a new religious vocabulary, streamlined and vivid. It may be that religion would not seem so archaic to some if our terminology were reconditioned periodically.

Jesus is a Majestic Figure

Although Jesus is a Cosmic Figure, he does not remain in the celestial regions but comes to earth with heaven in his eyes. He walks among men with a dignity befitting his divine majesty. He announces his messiahship from the very first, although under conditions not likely to suggest an earthly rule. John the Baptist recognizes his greatness and says, *He must increase, but I must decrease.* The disciples understand that he is the Christ upon their first contact with him, one of them saying, *We have found the Messiah,* and another exclaiming, *Rabbi, thou art the Son of God.* In the Synoptic Gospels such recognition is gradual, except in the case of the demon-possessed, but here in John it is immediate and complete. A theme is being developed rather than a chronology presented; hence the author is free to foreshorten the picture.

It is when Jesus undertakes his work, however, that his true glory is revealed. The miracles which he performs (there are seven of them) are called "signs" because they point to a deeper truth than a surface reading of the events would indicate. They are not sheer, startling physical feats, but spiritual indicators proclaiming his majesty. In the feeding of the five thousand, for instance, emphasis is

placed not on the multiplication of the loaves and fish, but upon the fact that Jesus himself is the *living bread which came down from heaven.* Even in the raising of Lazarus, the climax of the story comes not in the resuscitation of his friend but in the statement, *I am the resurrection and the life.* Only a superficial reading of these accounts would lead one to conclude that the central focus is upon the physical. And just here lies their value for preaching. Although our age is embarrassed with the miraculous, it is receptive to spiritual truth and the Fourth Gospel moves beyond the Synoptics in pointing out the spiritual implications of Jesus' wonder-deeds.

Jesus Is a Human Figure

One of the paradoxes of the New Testament is the fact that the book pre-eminently known for raising the conception of Jesus to its highest term also takes care to make clear his human traits. This is because John was interested in the Word *made flesh* in order to offset the teaching of Ephesian Docetists who thought that by denying the fleshly life, they were exalting the divine. Our modern mood appreciates these human touches in the Fourth Gospel. To us they say that the Incarnation was not a farce but a fact. God genuinely expressed himself in a life truly made flesh of our flesh. This is a preachable word for our day.

These human traits in John's portrait of Jesus appear in a number of places. We see them in the tired figure who rested by a wayside well and *needed* the water which a Samaritan woman could give him. They come home to us in the tears he shed at the grave of his friend Lazarus. Although he intends to raise him, he feels the heartbreak of separation which death brings. And surely in the cry from the cross, *I thirst,* the physical life, our kind of physical life, moves to the center of the picture. Here the Cosmic Figure who is agent of creation and the Majestic Figure who is Lord among men tastes pain and finds it a bitter dreg even as the rest of his brothers in the flesh. *Only the Christian God would be great enough to utter such a Word as this!* And it is ours to preach.

The House of

Upon Job's pronouncement against the wicked (27:18), Leon Morse bases his sermon, urging that we "clean out moth worms from our hearts, our homes." He serves the Methodist Church, North Thetford, Vt.

LONG before the time of recorded history, in the misty beginnings of things, a man secreted his fortune. It did not consist of gold or precious stones but pelts, soft and warm, to protect him from the cold, to make garments for his children, and beds upon which to repose when the wind howled about his cave. This wealth he stored in a dry, safe place, hidden securely from marauders. Then he went out to seek food.

But in the warm, silent darkness of the soft folds of fur, tiny larvae found their cases too small and cutting a slit halfway down one side, they began to feed.

Moons fulled and waned, the nights grew chill, and the man returned to his cache. Everything was as he had left it. He lifted out the pelts and stared in amazement—the common clothes moth had consumed his wealth.

Man left the narrow confines of his first abode and wandered afar, but always with him traveled that tiny saboteur, the moth.

Centuries passed and the world's epic poem of sorrow came into being. Looking away from his heap of ashes and his pain-racked body, Job, the poet-believer, sees through the superficial prosperity of the wicked and the oppressor with the cry: *He buildeth his house as a moth.*

The wicked men of ill-got gains, the oppressors of the common man have been forgotten—these men of whom he spoke. But Job, of the house where only grinning skeletons reminded him of the "grace" of a dead day of love, this old hero of agony, lives immortally. So does every child of God who clings to the Father, even with the sob on his lips: *Though he slay me, yet will I trust in him.*

Gone are the tyrants of old days and of newer times also. King Tiglath-pileser, the Assyrian, Eshumanazar (of the inhuman Moloch), Genghis Khan, Kozum Khan, Attila—yes, a certain Heydrich, the Hangman. And with these some counterfeit Americans of base coinage—Pretty Boy Floyd, John Dillinger, the Barker Family, two-gun Crowley, Lepke—whose glory was their shame.

All of the savages from the ancient Assyrian to the modern assassin have built moth houses to be swept away in the cobwebs of time.

There is something fine about this universe of ours. It tends to right itself. Some moments appear dark, but to one who looks with the eyes of God, a thousand years are as one day, and in far less time than that the wicked and the oppressor become cinders and dust.

The world desires to remember its great moments and its good men but

a Moth

A Sermon
By LEON MORSE

to forget its bad half-hours and its mad half-humans.

As with men, so with women—the good live. Righteousness not only exalts; it makes enduring those who live it. Lincoln's "angel" stepmother shares increasingly in the immortality of her great son. Susannah Wesley will continue to be loved wherever the saints of John and the songs of Charles help to redeem the world.

Never believe that the good are quickly forgotten. Caesar was on Rome's seven-hilled throne when Christ was born in Bethlehem. Each had a regal mother. Yet which woman is the more timeless, the Roman or the Jewess? Some who read this sermon will puzzle a moment before naming the first, but in the loneliest church school of the remotest reaches, not a toddler but will lisp that Mary was the mother of Jesus. The good live.

The bad cannot be immortal. They carry the wages of sin in their own hearts; they give them by contagion to their own homes and by infection to other households.

Charles Dickens makes old Martin Chuzzlewit confess: "The curse of our house has been the love of self,—has ever been the love of self. How often have I said it when I never knew I had wrought it upon others."

The destroying moths that eat like termites in the American homes came to us from the old world. Whether or not the Chuzzlewit home is an importation or a sad incarnation, it has undermined our households far and near.

This is J. Edgar Hoover speaking: "We face the possibility, even the probability of a postwar crime wave. . . . In 1943 robbery by youths under military age was up 40 per cent over the period of 1939-41. Assault was up nearly 43 per cent; drunkenness and driving while intoxicated, up 115 per cent. Among girls under 18, the figures are even more startling: more than 300 per cent increases in disorderly conduct and some other categories; a total increase, in all offenses, of nearly 175 per cent . . . We are making criminals here at home, by neglect and thoughtlessness."

Jesus said to the defilers of his Father's House: *Ye have made it. . . .* We, too, make our households as that mother who sent her eight-year-old son to a double movie each Saturday evening to get him out of the way of her social pleasure. Then came greater tragedy.

A father would not stop to see the block house his small lad had built for him, but rushed off to his club with the curt remark, "Don't bother me. I have no time." After the lad, eyes blurred by tears, fell in the path of a truck and was instantly killed, the father had time enough to weep over each separate block of that little house of love. But he had made it—his own house of pain.

Not the boys who have gone to war but those who remain are the problem. The armed forces can take care of their own. Until our moth homes are cleansed, it is not apparent we can do as well.

Zacchaeus was a moth if ever one existed. He had been a gnawing worm and the community knew it and despised him. Then came a Guest, and with that Guest, transformation. The little publican disinfected his house, for the Christ came.

We need to eradicate moth thinking, to clean out moth worms from our hearts, our homes. We need the Guest; in His presence vermin die; he is clear sunlight.

Dr. Ralph W. Sockman, lover of the beautiful, has Mary the Magdalene speak through the mouth of Kali Gibran. Mary Magdalene had built her moth house. Then she met Him: "I said, 'I beg you to come into my house.' And it was all that was sad in me and all that was sky in me calling unto Him. Then he looked at me and the noon-tide of His eyes was upon me and He said: 'You have many lovers, and yet I alone love you—I love you in yourself—I alone love the unseen in you.' Then He stood up and looked at me even as the seasons might look down upon the field, and He smiled. On that day the sunset of His eyes slew the dragon in me and I became a woman."

The Guest comes when we receive other guests in His name. Margaret, the carefree camp counselor went to her English home. This year she wrote:

"The plaster has fallen from our ceilings. Bombs did it. We have taken in our less fortunate neighbors. It is a little difficult but tonight we are giving a party to some American soldiers. We want to share with them. Two years ago I would never have understood."

With Margaret's guests, came The Guest. He will come to our hearts and our homes, making them beautiful and eternal as the heart of God.

The Discipline of

The three stages of Christian discipleship—nurture, law, and grace—develop according to one's spiritual maturity, declares Dr. Ramsdell who here discusses the meaningful life which the discipline of the Christian faith makes possible. His final article will appear in July.

THE DISCIPLE is one who learns; the learning is his discipline. Man needs discipline because his life is not automatically unified or meaningful. Only through a purposive ordering of his life can he realize his essential humanity. He can be an animal without discipline, but not a man. Stability, strength, confidence, insight, creativity, capacity for community—these come to man only as he subdues what Plato called "the wild beast within us," only as he subordinates what he believes to be the lesser to the greater, only as he comprehends the possibilities of life within a purposive unity.

Man is a paradoxical multiplicity of impulses, desires, mechanisms; of reason, spirit, freedom. He is at once physical organism and soul. He has eternity in his heart, but he is inescapably a creature of time. He desires goodness and creativity, but he imagines evil and can effectively destroy. He longs for the infinite but his nature is bluntly finite. He hopes but he is never free from anxiety.

Pascal could write: "What a chimera then is man! What a novelty! What a monster, what a chaos, what a contradiction, what a prodigy! Judge of all things, imbecile worm of the earth; depository of truth, a sink of uncertainty and error, the pride and refuse of the universe. Who will unravel this tangle? Nature confutes the sceptics, and reason confutes the dogmatists. What then will you become, O men! who try to find out by natural reason what is your true condition? You cannot avoid one of these sects, nor adhere to one of them. Know then, proud man, what a paradox you are to yourself. Humble yourself, weak reason; be silent, foolish nature; learn that man infinitely transcends man, and learn from your Master your true condition, of which you are ignorant."

Man, in the multiplicity of his nature, has to have unity or he is nothing. Without the discipline of controlling purpose, his life is anarchic and disintegrative. This truth has been the concern of wise men in every culture. Confucius taught the "central harmony of life." Socrates called men to the care of their souls. Plato urged his pupils to a life of justice that they might be like God. The Psalmist sang: *Blessed is the man that walketh not in the counsel of the ungodly.* The Hebrew Wise Man advised: *Keep thy heart with all diligence; for out of it are the issues of life.* And our Lord reminded us that *no man can serve two masters* and that a house divided against itself cannot stand.

But the purpose which unifies life must be something more than merely single; it must be comprehensive. It must rightly order the value-possibilities of life. Ambition, or love of self, provides a certain kind of unity, but it is shallow and disintegrates easily. One may pursue pleasure, or wealth, or power, or glory, but as Aristotle saw, none of these constitutes man's true good. The purpose which profoundly unifies is not one-dimensional; rather it comprehends at once the whence and the whither, the height and the breadth and the depth. It knows its source and its destiny. It is aware of deep roots. It is inclusive of all that is good in life.

Whose disciples, then, shall we be? Who or what shall be our teacher in the discipline of life? In a very real sense our choice lies among three ultimate possibilities: nature, mind, or God. Consciously or unconsciously, we bring to the discipline of life the assumption of the final sufficiency of one or another. If, implicitly or explicitly, we regard the process of nature as ultimate and self-sufficient, our ethic will be naturalistic. If we suppose that the life of the mind, in and of itself, is the absolute, our ethic will be rationalistic. Or if, as disciples of our Lord, we assume that God alone is ultimate and self-sufficient, and that both nature and mind derive their being and light from Him, then ours will be an ethic of Christian faith.

The perspective of Christian faith is one by which we know that God is our ultimate goodness. *It is he that hath made us, and not we ourselves.* Our goodness lies in our conscious dependence upon him and his grace. To center life in ourselves is to blind us to ultimate meaning and value; it is the forgetting of God. Yet that is exactly the thing which happens to every man: in the discovery of his freedom, he assumes that he himself is its ultimate center. Until he learns his error he has no possibility of comprehending the meaning of the Divine Grace. God judges us not alone for our failure to obey the moral law,

the Christian Faith

By EDWARD THOMAS RAMSDELL

which he has written in our hearts, but for our forgetting of him whose love alone can fulfill the law. But as he is our Judge, so is he our Redeemer. It is at the Cross that we learn the meaning of the Divine Love by which we are lifted above our own self-centeredness. We are saved by the goodness of God. Christian faith provides that comprehensive unity by which man can realize his deepest potentiality.

There is no mistaking it: Christian faith at its deepest recognizes motivation as the crucial problem of human life. The sub-rational forces which create the problem are the basic drives: ego, sex, and group. The question of which of the three is deepest and most controlling is by no means a query simply of our time. Christian thought has always been conscious of the question, particularly as to the relative primacy of self-love or concupiscence in the sinful life of man. The more penetrating analyses have recognized the profounder reach of the ego. Man's egocentricity is at once the root-mechanism and the root-sin of his life. That the sex drive is closely associated with it is clear, but sex, apart from the deeper demands of the ego, could never be cruel or possessive. There is much in Christian insight to suggest that the most creative control of the sex drive grows out of a prior discipline of the ego. And likewise with the group drive.

To see self-love as the root problem of human life is to illuminate the entire ethical task. Benjamin Franklin, in his famous *Autobiography*, treats the virtues and vices as though they were a miscellany of qualities, atomistic and unrelated; as a consequence Franklin was never able to come to grips with the moral life. Socrates had at least recognized the fundamental unity of the virtues and had come close to an understanding of the religious character of that unity.

But it is the biblical perspective here that is at once clear and profound. Jeremiah was full of insight: *For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.* Or again: *O Lord, I know that the way of man is not in himself.* And Paul, too, saw with unmistakable clearness: *This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.*

To the insight of biblical faith, man's pride, his inordinate self-love, expresses his assumed self-sufficiency and independence of God. This is his original or elemental sin. All particular, or actual, sins are unintelligible apart from it. For example, deceit is no isolated vice; it springs out of man's unwillingness to see himself as he truly is.

In the first instance he deceives himself; he makes himself think that he is something other than what he really is; his life is controlled by an exaggerated notion of his own importance. Out of that self-deceit spring bluff, hypocrisy, insincerity. He deceives others because he does not want them to know him as he really is; he wants them to judge him as better or wiser or more clever than he in fact is. Or deceit, growing out of an unwillingness to accept his true self, may be expressed invertedly in inferiority or persecution feelings. The person who is certain that the world does not understand him fails to see that what the world does not appreciate is his own unrealistic appraisal of himself.

The certainty of one's own importance expresses itself further in the desire to dominate other persons. There is delight in the sense of overcoming resistance to one's own personal power. The preacher can be so enamored of his own eloquence or success that he is blinded to the deeper meanings of his gospel. The teacher, positive in this own possession of truth, can be coercive and intolerant. Indeed, the greatest abuse of reason, the absolutizing of our perspectives, grows out of the assumption that we have reached the center of meaning and value. Nothing betrays our egocentricity more unmistakably than the resentment we feel when someone else criticizes our pet ideas or theories; we so easily identify our egos with "truth" that what we are actually defending is not truth at all but our own selves.

Self-righteousness is another common expression of self-love. It is easy to be certain of the mote in another's eye and utterly unaware of the beam in one's own. The Pharisee is so confident in his own goodness that he does not understand the goodness of God. Even our judgments of justice are commonly warped by our self-centeredness; we do not comprehend the needs or rights of others because we are so positive about what we ourselves ought to have. Similarly, as one can be sure of his own superiority or special rights, so too can he assume the same kind of prerogative for his family, or club, or church, or nation, or race. This same blindness to justice easily becomes willingness to exploit others for personal or group advantage. The desire for power, economic, political, eccle-

siastical, emanates from the same undisciplined ego-concern. At its worst this lust for power becomes arrogant and cruel and sensual.

Such an indication of the way in which actual sins root in pride and self-love, while by no means complete, suggests the depth of the problem. And it is just this problem that no merely rational perspective can ever bring finally to solution. Plato sensed the dangers of pride and proposed greater wisdom as the cure. Kant saw the radical evil of human nature in the self-contradiction of the evil will, but supposed that man, in his autonomy, could cure himself. But man in his own power can never bring his self-love under final subjugation, for, paradoxically, the effort to do so only intensifies it. In the final analysis, we are judged not by our inability to be righteous but by our ability to be perfectly self-righteous.

Christian faith provides the means of ultimate freedom from the mechanism of the ego-drive and the sinful assent to its inordinate demands. Through the light of faith one understands the root problem of his life and through the power of faith he finds the sufficient grace of God. The discipline of Christian faith is, in the first instance, the discipline of our self-love. To be sure, no mere verbal assent to the Christian Gospel carries with it either insight or cure. It is only as we seek to realize our discipleship that we discover the means of profoundest discipline. The disciple learns. He *becomes* a Christian, as Kierkegaard put it. And in this becoming, it is important to recognize that there are successive stages of Christian growth.

Christian discipline is always relative to one's stage of spiritual maturity. We may speak of three such stages. First, there is the discipline of nurture; second, the discipline of law; and third, the discipline of grace. Confusion in Christian ethics has often resulted from a failure to distinguish these stages. The spiritual child can receive Christian nurture; but he can understand very little of the moral law. The spiritually adolescent can begin to grasp the moral law, but he has very little capacity for the deeper insights of Christian faith. The spiritually mature person is ready for the discipline of grace. These stages cannot be marked in terms of years. Many a Christian never understands anything more than the level of law. On the other hand, the person who has entered the discipline of grace must never forget that the law was his tutor. The Old Testament had to precede the New.

Let us look first to the discipline of Christian nurture. The problem of bringing the ego under effective control is the basic problem of childhood. Each new self comes into consciousness in the very act of asserting its ego against the world about it. *Mama* and *papa* may be the child's first words, but his first meanings are *me* and *mine*. The paradox of the child's predicament is that if he does not assert his ego, he cannot develop; his selfhood is conditioned upon it; and yet unless he controls that self-assertion his selfhood develops abnormally.

The child, therefore, has to learn that his true interest lies in a basic conformity to family patterns and group mores. He has to learn to play, to work, to live with other persons. Bushnell was right in his emphasis on Christian nurture at this level. Where a child lives in the midst of genuine community, he absorbs a kind of community attitude as an initial control for his own egocentricity. He discovers the sheer fun of co-operation and mutuality.

There comes a point in the developing life of the self, however, when nurture no longer suffices. The adolescent must decide for himself whether the meanings of the Christian home which have thus far nurtured him are to be the deliberate controls of his life. He begins to discover the possibilities of his freedom, and he must choose. As Kierkegaard has reminded us, no one can make another a Christian. No parent can thus determine the life of his child. It is at this point, under the influence of Bushnell and a general dislike for the emotional pressures of revival campaigns, that we have rationalized our preference for nurture. We have assumed that persons could be made by their environment, apart from free decision. But there is no substitute for the discipline of commitment. Each self must decide for himself: *choose you this day whom ye will serve.* He who does not decide is, by that very indecision, committing himself none the less.

The important thing about positive commitment is that it introduces us to the discipline of law. Here is the level of moral understanding and moral earnestness. The law may be philosophical, like that of the ancient Greek moralists, or it may be religious, like that of the Old Testament. Greece was as ready for the Gospel of Grace as was Irsael. To be sure, no external study of morality can prepare one for the Gospel. Aristotle belittled anyone who would study ethics without being concerned himself to become a good man. The same moral earnestness marked Socrates, Plato, the Stoics, and, in modern times, such a thinker as Kant. Many a serious student of the moral law has found philosophy a good tutor.

Or the law may be understood as religious. It comes as the command of God, not, indeed, an arbitrary command, not capricious, but one which grows manifestly out of the developing life of persons as God has created them. The Ten Commandments are required by God but the reasons for them are intelligible. God has written his law in the heart of man and man can understand what He commands.

The discipline of the law is the necessary condition for the discipline of grace. It is historically prior. Judaism preceded the Christian Church. But just as certainly, it is psychologically prior. One cannot really understand the constraint of

love until he has first understood the constraint of duty. Pedagogically, too, the discipline of law must come first. The spiritually immature simply cannot understand the deeper insights of Jeremiah or of Paul, or those of Augustine, Luther, or Wesley. God's gift of goodness does not become deeply meaningful until we have first sought that goodness as our own quest.

In a very real sense, too, the law is functionally prior to the Gospel. One must become a self before he can sanctify himself for others, and the law is an instrument of developing selfhood. Through loyalty to the demands of the law the self grows toward spiritual maturity. Indeed the self must first grow in self-love before it can die and rise again in the love of God and others. This is the personal drama of the Christian life.

The Word of God is comprehended as law before it can be comprehended as grace. The law, therefore, is never final. It cannot fulfill itself. Its demands are always greater than the means which it provides. The motives of duty, important as they are, are never as deep as the motives of love (agape). The essence of the Christian gospel is not the declaration of God's reality or of the demands of the moral law; these are presupposed. The heart of the Gospel is the declaration of the Grace of God. It is God's *gift* that is the Good News. The law teaches us a necessary part of the Good Life, but it cannot save us. By it we know our failure, but by it we are not redeemed. And the reason is clear. The law cannot take hold of the roots of life. It has no way of dealing deeply with the ego-problem. It keeps us self-centered. It makes us suppose that the Good Life lies in our power. By it we can manipulate our own destiny. That the law provides some control for the ego-drive is clear, but never a final control. Brunner reminds us that Pharisaism is at once closest to God and farthest from him.

The insight of Christian faith is that we do not break our bondage of self-love. It has to be broken for us. To assume that we can break it is only to intensify it. To recognize that we cannot break it is to fall back upon the grace of God. In our acknowledgment of our own ultimate weakness, we become conscious of a new and Divine strength. The goodness which we have sought in our own power now comes to us with the consciousness that it is of God. *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.* Man's egocentricity is broken at the Cross. There he learns his profound dependence upon God. He is no longer the center of his world; God is.

The discipline of grace brings the liberty of the Christian man. Luther saw that what the law had demanded under the constraint of duty becomes the spontaneous fruit of faith. The law is no longer needed for motivation, although indeed it continues to be the teacher. Under the discipline of grace, the disciple realizes that his life, talents, yea and faith itself, are the gifts of God. With this perspective his testimony is not boasting but gratitude. He has confidence because he knows the measure of his dependence. He is not tempted to self-deceit, because he has seen his soul naked before God. He is ashamed of nothing but his own sin and that has been caught up in the suffering of God's love. He is perfectly aware of the body and its demands, but he has brought the *eros* of his life under the dominion not only of *philia* but of *agape*.

Under the discipline of grace, the disciple is not concerned to prove the finality of his faith, because he knows his faith as something more than a philosophical conclusion or value-insight; rather he confesses it as the gift which has crowned his quest. He does not respond in anger to those who criticize or take issue, because he knows that he is not defending his own ego. He does not exploit another or seek any kind of dominion over him because he knows that the service of God is the service of man. He now recognizes clearly the group-egoisms of church, class, nation, and race, and he can transcend them because he knows all men as children of God. His concern is to give because he has been given. Born again, a new creature in Christ, the disciple of grace learns the discipline of love.

Of this we ought always to be mindful: although one's awareness of grace may come very suddenly, the discipline of grace is neither sudden nor automatic. Kierkegaard rightly spoke, as we have noted, of our always *becoming* Christian. And that is the meaning of discipleship. Our leaning is never completed. John Wesley, with all of his concern for sinlessness, never assumed that he had attained it. No, the disciple is freed from the bondage of sin; he has received a new perspective for the understanding and control of life, but he never escapes the impact of the natural man. He is never completely free from the depressive reaches of fatigue and exhaustion, but he can meet the temptation to despair with confidence because he knows the place of relaxation and rest within the plan of God. He does not assume that he has attained, but he follows after; he presses toward the mark. Always he is concerned for that discipline of the mind which was in Christ Jesus.

The discipline of grace is profoundly moral, but only because it is deeply religious. It transforms the motives of life. Through it one discovers what it means to lose one's self in order to find one's true self in its oneness with all the children of God. The discipline of grace is inescapably social. Literally through sharing, the disciple enters into community. He learns the deeper meanings of mutuality. He finds his essential humanity fulfilled not as an individual but as a member of the Kingdom of God. Incorporated within the new Society, he discovers the grace of God mediated through the fellowship in Christ. Then, indeed, he understands the Church, of which he is a member, as the Body of our Lord.

Consider the Lilies of the

How to develop the faculty of finding sermon illustrations in rural scenes is the subject of Stanley E. Skinner, who believes that spiritual truths will be most realistic when they are explained in terms of familiar physical objects. Pastor Skinner, a member of our circuit staff, serves Westdale and Williamstown Federated Church, Williamstown, N. Y.

THE object of this article may be simply stated. It is to try to promote the faculty of seeing the invisible through the visible. *Where there is no vision, the people perish* is a phrase that was given long years ago and preserved in our book of Proverbs. The author may not have had sermons in mind at the time, but it would be difficult to find a more practical application of its truth. For when the sermon lacks vision (the capacity to see the invisible through the visible) the congregation may do one of two things: it may perish, that is vanish; or it may accept the only alternative—to go to sleep!

Generous portions of my congregations have vanished or slept, so I feel that I am talking about a very real problem. Furthermore my failures pursued me with such a relentless persistence that I felt compelled to discover a more effective way of sermon making.

My defect, I suspect, was mainly "eye trouble." In seeking grist for the mill, I had not sufficiently developed the art of seeing to the point where I could make others see and feel. This "eye trouble" I attributed to a lame use of the imagination. Fortunately, I discovered that seeing things with the eyes of the imagination is a capacity that can be cultivated, improved, and expanded. It can be placed at God's disposal with many rewarding and fruitful observations.

Jesus himself was a past master at the art of using the "imaginative eye." He saw the lilies of the field, and they suggested to him a spiritual truth. The lilies became symbols of God's care. He saw the desert bush berries by the roadside with which he wished to satisfy his hunger only to find them, like the Pharisees, good to look upon but poisonous within. He walked by the sea of Galilee and saw Simon and Andrew casting their nets into the sea. The casual observer would have noticed perhaps the placid waters or the fact that there were several boats upon the sea, but to Jesus' imaginative eye these fishermen could become fishers of men bringing in a "catch" for the kingdom.

As Jesus preached to the crowds in the open fields, the waving grain, the trees and the pebbles served as "illustrations" for his sermons. He talked about the soil, the seed, and the sower and they suggested to him the secrecy of growth that is easily overlooked and underrated. They suggested that great things might start from small beginnings as the great tree had its humble beginning in the smallest of seeds. What a heart warming message for rural folk who are forever hopelessly underestimating the important contributions they may make simply because they too often feel that the Kingdom is coming through the leading urban churches of the conference.

Jesus preached for the most part an outdoor gospel to an outdoor people and his sermons were listened to with a time-forgetting interest. Religion which had been indoors too long had now come into its rightful realm. The messages of Jesus were so often taken from the rural scenery and from the activities that engaged the daily interest and energy of the people that his messages were amplified a hundredfold as they went about their tasks. Here is a daughter going after water for family use. How could she think just of carrying water to quench physical thirst. Did it not remind her of the message of that Galilean preacher? Or here is a farmer steadying his plow. What was it the Master had said about the plow? O yes, it had to do with another farmer who, having put his hand to the plow, looked back and was no longer fit for the kingdom. So skillfully had Jesus woven his message into one of the major activities of the farmer, that of plowing, that ever afterward no farmer could possibly put his hand to the plow except he think of the spiritual truth it suggests, and that is the loyalty demanded by the Kingdom.

And thus Jesus saw the invisible through the visible, and, seeing it so clearly himself, made it possible for country people to see and feel the significance of their faith in the midst of their task and surroundings.

After reviewing Jesus' art of using the imaginative eye, I resolved to explore the possibilities for its use in my own sermon making. I was indeed surprised to discover the hidden sources which the rural scene

Field . . .

By

STANLEY E. SKINNER

itself provided.

One of the major tasks of farmers in the spring is that of building fences. Now such a commonplace thing as a fence meets the physical eye of the farmer every day. I asked myself what spiritual truth is suggested by a fence. After some brooding on the subject, I found myself flooded with ideas. Fences suggest a barrier, but what is more significant, they suggest a protective barrier. There is a common saying among rural people that "good fences make good neighbors." They do because they serve as protective barriers.

The spiritual truth suggested is that we can have no real freedom in this world unless we voluntarily build protective barriers around certain life forces. The sovereign right of my neighbor's cows to graze stops with a well-built fence set up between his pasture and my corn lot. The fence was built as my neighbor and I recognized a common peril. It was built by mutual consent and mutual labor to the satisfaction of both of us. My freedom to raise corn was dependent upon the building of a protective barrier. Here we have such a commonplace thing as a fence suggesting to the rural pastor the pattern which peacemakers must adopt if they are to recognize the limits of what heretofore was regarded as sovereign. Then one is free to discuss the forces that are a common peril to humanity at large, such as rampant nationalism, economic set-ups divorced from ethical considerations, or an imperialism that seeks to exploit further its colonial possessions.

Another seasonal activity among rural people in the spring is that of selecting seed. Every good farmer places great emphasis upon the importance of selecting good seed. You can observe that the farmer does not plant his prize seed merely for the satisfaction of sowing seed, but that every painstaking step involved in the preparation and fertilization of the soil and in the actual planting of the seed is done with the thought of the harvest that such a sowing may be expected to yield. These things all meet the physical eye. The spiritual truth suggested is that a spiritual harvest is directly dependent upon the seeds of truth planted in our own experience.

I then made the observation that curiously enough rural people who are so well-acquainted in the physical realm with the importance of selecting good seed for an abundant harvest often do most of their thinking in the spiritual realm in terms of harvest to the neglect of seed planting. When the rural person is thinking of the kind of world he wants, he is thinking in terms of harvest. It is a perfectly fine thing that rural people should wish to bring their children up in a community with high moral standards, or in a community that is marked by its neighborliness, tolerance, and good will. It is not surprising that rural people wish to live in a world free from aggression and imperialism. But here again, they are thinking in terms of harvest, when first they should give attention to the selection of good seed which would make such a world possible.

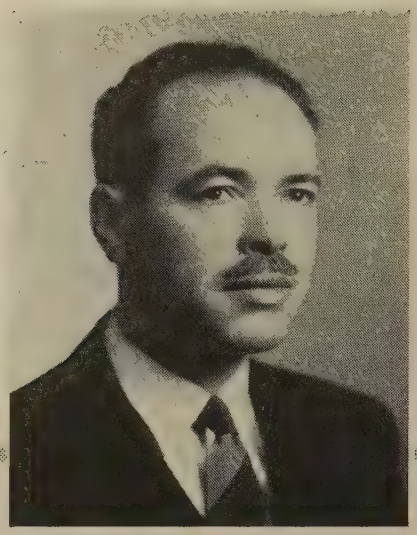
Do men gather grapes of thorns, or figs of thistles?

One more illustration selected from the rural scene will suffice. The rural pastor need not drive far into the country to see the destruction caused by soil erosion. He will see deep gullies washed out of what at one time must have been fertile and tillable land. He will see where the top soil has been washed away. He may gain access to government statistics where he may read that twenty-five million acres of land in the United States has been completely destroyed, that the top soil has been nearly removed from an additional one hundred and twenty-five million acres, and that another one hundred million acres is beginning to be eroded. Now all this information may meet the physical eye from actual experience or from a study of soil erosion survey maps, but to the rural pastor it suggests an equally alarming picture in the spiritual realm—the fact of "soul erosion." He can point out the havoc which it has wrought in so many of our rural homes where the parents fail to assume responsibility for the religious training of their children. In the selection of this illustration from the rural scene, the pastor is able to capitalize on a commonly accepted peril in the physical realm to indicate an equally serious peril in the spiritual realm.

The rural pastor may at times deplore his remoteness from city libraries, lectures, and universities, but God has richly compensated him by providing the spiritually suggestive environment of the countryside. There is much to be found in the rural environment that can inspire thought and move emotion. If our supreme task is that of orienting the souls of men to things invisible, we shall find the imaginative eye a very useful instrument. I have found that when I have made faithful use of this instrument in my own sermon making, my sermons have taken on a new note of reality.

By

E. KENDALL SCOUTEN



Concerning

The Church must enter the world of social action, but not as a social science expert, believes the author. Its task is rather to bring to that world a prophetic insight and a redeeming faith. Pastor Scouten serves Community Methodist Church, Minetto, N. Y.

PROFESSOR Harold Laski, well-known left wing economic philosopher, believes that Christianity is outmoded. He thinks that it served a worthy purpose when people needed to be reconciled to the necessary poverty of a pre-technological age. He sees it begin to decline at the time of the Reformation, when it took the position that poverty, instead of being the gate to Heaven, was a sign of sin. He feels, along with many progressive labor leaders, that the contemporary Church has become merely the "protective armor" of a capitalistic state.

It is well that we, as churchmen, should consider carefully the indictment that is returned against our Church by such able thinkers as can be found among the supporters of Marxian socialism. It is also necessary that we point out to them certain trends in contemporary Christianity with which they are not so well acquainted as they are with the latest manifestation of their faith in Russian communism.

Are they not aware of the fact that the Christian Church has long since discarded the "pie in the sky, by and by" theory? Do they not know of the stand which the Church has taken economically, socially, and spiritually in the interest of the rights of the common man? Do they not realize that no resource of scientific discovery can be applied to the growth of the human spirit unless it is ordered according to the purpose of a personal God? Why must they judge the Church by the depths of its materialistic perversion rather than by the heights of its spiritual insight? It is probably because of their own preoccupation with materialistic pseudo-absolutes.

But even so, it is a healthy thing for the Church to be warned away from reactionary trends within its own body. We have two distinct movements within the Church which seem to be antithetical in purpose: the left wing CIO Religious Associates, and the right wing Spiritual Mobilization group.

Neither of these appear to incorporate the perfect principle of salvation which Jesus Christ reveals in the Cross. When he made that sacrifice, it was not in the interests of labor as over against management-ownership or vice versa. It was not merely an atonement for the worldly sins of mankind, made in order that men might attain eternal bliss in spite of it all. Neither was it the price God demanded for material prosperity in the earth. It was simply God's way of welding the values and non-values of life into a coherent, meaningful whole. It signified the historically practicable act of creation whereby the principle of good incarnate in personality conquers the principle of evil by penetrating and redeeming it, by giving of itself according to a formula which leaves evil sublimated in love rather than anchored in its own guilt.

The material values of life have a relation to its spiritual values which is analogous to that of evil and good. This is not to maintain that matter is evil or that spirit is good. But material values must be impregnated and sublimated by spiritual values, else materialism becomes the order of the day and its natural values are perverted.

It is at this point that Christianity makes its contribution so far as it remains true to the spirit of its founder. Jesus Christ made a material sacrifice on the Cross in which he proved the truth of the foregoing assumption. He sublimated the values of his physical life through a spiritual purpose which was of God. Thus, his death upon the Cross became more than simply a reminder to us of the cussedness of humanity or even of the love of God. It became an actual means to a holy end. By that sacrifice he drew evil men into the Kingdom who could not have been converted in any other way. Yet he lost nothing of value to his own self-realization.

This philosophy has yet to be accepted either by left wing or right

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wing politico-economic thought. It is a central mode of interpretation of the meaning of Christianity, and its purpose should be to bring extremist philosophies into line with its own centralized orientation. Because it has not been accepted by them, it is evident that they are hurrying toward a mutual appeasement and a common disillusionment.

Most of this may seem self-evident. The question is: What is the Church going to do about it? If it does nothing, it is no longer the Church, and we should follow some of our more radical churchmen on the quest for a new body. As long as we hold the sacred chalice in our hands, we cannot fail to propagate its true meaning.

I

One of our first duties is aggressively to attack pagan philosophies of economics by inseminating them with Christianity. We have a missionary duty to the communists. This should not be an insuperable problem to a Church which has given its very flesh to the cannibals. But there is an obligation upon Christians which seems less dramatic than this world mission merely because modern man has lost the scope of his personal insights. It consists of the privilege and duty of witnessing for Christ before our fellowmen in the community, the mill, the club, the vocational organization, and the home.

It is a strange thing that the person who is responsible for the molding of a whole culture should be taboo to the lips of his nominal descendants. A Christian would prefer to face the shrapnel of enemy guns rather than to brave the derision of the average citizen in regard to the person of Jesus Christ. While we maintain vigorously that the cause for which we are fighting is that Christian culture may not be overwhelmed by barbarism, the founder of our faith goes unhonored and unsung (perhaps more sung than honored) in the regular routines of the work-a-day world. To the degree that we are averse to exploiting the magic of his name, we show clearly our surrender to the forces that oppose him. It is not necessary to dig into the character of leading propagandists and organizations to prove the prevalence of totalitarianism in this democracy. It is only necessary to point to the public disposition in regard to the name of Jesus Christ.

The impact of modern materialism upon the historical scene, whether in the form of fascism, naziism, communism, or socialism, is registered everywhere—in labor, management, agriculture, and business. These areas all impinge upon our everyday life. Who would do battle with the forces of evil need go no further from his hearthstone than his dinner pail.

Progressive labor leaders have neglected the Church either because they have been impatient or because they have been disloyal. Labor, in following them, will gain the world in collectivism and lose its own soul's freedom. Its only salvation lies in a return to the Church, not because the Church is flexible to its purpose, but in humility and penitence because the Church promises the permanent validation of its natural rights and highest character.

It is possible to build a corporative state out of management; in Italy it is called Fascism. It made the trains run on time, but it failed to check its schedules against the historical purposes of God. Management, whether in industry or government, cannot save society by accumulating power and shedding spiritual resources. Its attendance at church service does not offset its love of the high seats at the banquet table.

II

Agriculture faces the prospect of assimilation into state management unless it returns to the Church of its fathers. Agriculture has criminally mined the soil of this country of its mineral content and of its humus. In many sections of the country people are eating the same amounts of food and the same varieties as their fathers, but they are receiving increasingly less of the bone-building elements of a well-balanced diet. The lack is showing up in poor teeth and puny frames. In the West, it is true that nature has assisted in the conservation of soil elements by sparse rainfall which makes soil-leeching a minor factor. But in compensation it has opened the humus to the depredations of the wind.

This earth is a holy earth. The exploitation of its natural resources must be guided by stewardship principles as in God's natural estate. Other-

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wise, the national state will pre-empt it for its own ends. Properly cared for, it is the foundation of a healthy individualism such as has been the traditional guarantee of the health of our political order and the balance wheel of our spiritual enterprises.

Land, manufactured products, money—all of these are material means to spiritual ends: kindness, fellowship, cultural growth. Business can not be limited by any economic dogma such as the capitalist's metaphysics of profit or the collectivist's metaphysics of economic planning. The moment a position at a favored point in the flow of commerce is utilized to strangle competition or to fatten one social class at the expense of another the whole economic order is undermined.

The political clues to solving the problems of the economic and social order do not lie in state regimentation or in monopoly-cartel. They lie in democracy as an organ of the Christian state. Jefferson believed more thoroughly in the people than he did in either the politicians or the intelligentsia. But if he were alive today, he would know that the people, apart from God, are, as one thinker has expressed it, a great "Beast." As a Beast, the people crucify those who are sent unto them and destroy their own future in pathological wars and revolutions.

The Church is embroiled in a decisive conflict with materialism on the one hand and authoritarianism on the other. These forces are fully capable of making common cause and drawing into the arena certain spiritual forces that are now committed to freedom. The responsibility of the Church lies in its prophetic insight into the real character and definition of its foes and their fellow-travelers, both within and without its own body. Its voice must clearly delineate the redeeming faith that it brings to bear upon them. The Church is not established to destroy those who hold unchristian positions. Its purpose is to demonstrate that those positions are untenable, to point out that the rains are descending, the floods coming, and the storms blowing in such awesome strength that the foundations of this house are already washed away.

III

Ultimately, the Church must place her own body beneath the structure that is tottering and falling. While the occupants within are celebrating the "new day" of world security based on technical organization and force, it is necessary for the Church to bend down and bolster the structure of material values with her own life. In the annals of history and in the social conscience, it will be recorded that a small but powerful minority of the faithful saw a strategic opportunity and seized it for Christ.

This is the essence of social evangelism. So far as preaching at once reflects and produces social action in terms of such a crisis and such a service, the voice from the pulpit will ring true. The preacher must have the consciousness that he is the servant of an organization for social service. But, for the Church, "social service" has a meaning far beyond the cool directives of the so-called science of social service. The Church is the body of Christ. It is not presented as a ruling authority nor as a sophisticated dispenser of worldly wisdom. It is presented as the service of Christ, to social groups as well as to individuals.

The Church is not alive if it is not concerned with the plans and activities of labor groups, business organizations, farmers' unions and cooperatives, banking practice, political service, cultural promotion, and all of the other devices by which man binds himself to man in the interest of economic and social order. The Church is being recognized in steadily expanding circles of enlightenment as a vital molder of public opinion, but its power will be forfeit if it sells itself to any particular group interest even though that be a majority. The bonds that hold men together must be arms of fellowship, not the hooks that frigates used to fasten themselves together while each hammered the other to bits.

The Church does not enter these technical circles as a technical expert. It enters as a spirit of lucidity, of good will, of love, and of sacrifice. It has a purpose that holds all interests in common. It has a point of view which sees every particular in a certain relationship to the will of God. In the Kingdom of God, it has a program that can bring unity, unanimity, and amicability to warring factions.

Here is Christian preaching. Here is effective social action. Here is peace that passeth understanding. Here is the joy of the happy warrior. Here, with Christ, is his Church.

Preaching and Counseling

By CARROLL A. WISE

The proper relation of preaching and counseling is the subject of Dr. Wise's third article on "Religion and Health." He is a member of our circuit staff, and one of the ministers of Hennepin Avenue Methodist Church, Minneapolis, Minn., where his major responsibility is in the field of counseling.

PREACHING and counseling may seem to be quite distinct and unrelated techniques. Yet they have at least one major purpose in common. They are different ways of bringing the resources of religion to the solution of the basic problems of human experience. Counseling offers a very fruitful source of insight into these problems and their solution which is invaluable in preaching. Here we shall discuss several questions that arise frequently—the use of psychological knowledge in preaching, and the use of counseling material as illustrations in sermons.

Pastoral counseling and preaching alike have been greatly influenced during the past two decades by the growth of modern psychology. Recent developments in counseling are grounded in a large degree on the contributions of scientific psychology. And one needs only to scan sermon topics of the past ten years to note the large number with obvious psychological background or content. And one has heard sermons that sounded more like lectures in psychology!

This use of psychology in counseling and preaching has frightened not a few clergymen and leaders in the Church. Within the past five years I have heard a dean of a theological school make this comment on a series of lectures on preaching: "Too much psychology," he said fearfully. But deeper thinking should bring the insight that psychology is here to stay, that we ignore it to our own injury, that we fear it for subjective reasons, and that, with proper understanding, it can be one of the most effective tools of the minister. Both counseling and preaching need to be more sound, not less sound, psychologically. Our problem is to learn how to use the contribution of modern psychology in the development of both counseling and preaching.

I

Between certain points of view in psychology and religion there is a wide gulf fixed. And religion can find ideas in most any school of psychology that it wants to criticize adversely. But some points of view in psychology, particularly dynamic psychology and psychiatry, have a relationship to religion that cannot be ignored. That relationship is grounded in the fact that both are concerned with the fundamental problems of human personality and human experience. To be sure, psychology and religion approach these problems from different points of view, aim at different goals, and formulate their answers in a quite different kind of vocabulary or symbolism. Many of the conflicts between psychology and religion arise out of the failure to appreciate these differences, with the result that the other side is considered wrong because it is different.

The counselor, dealing with problems of human experience, can hardly fulfill his function without adequate knowledge of dynamic psychology and psychiatry. Just as the physician cannot fulfill his function without a knowledge of physiology and anatomy, so the counselor must have a knowledge of the structure of the human mind. This is just as true of the preacher, though perhaps not so obvious. The truths of the Christian faith will operate in the human mind according to the laws and structure of the mind, and it is the task of psychology to discover and formulate this knowledge scientifically. So far as psychology is successful, it offers the preacher an invaluable basis for the development of effective preaching.

But one fact should be clear. There is a world of difference between preaching and giving a lecture in psychology. A sermon should never be a lecture. The language of psychology should be used very sparingly, if at all, in sermons. Why?

Consider the difference in the nature and purpose of psychology and religion. The purpose of psychology

is to understand and describe the laws by which the human mind functions. The purpose of religion is to discover the nature and meaning of life and to offer a way of life which meets human need. There are some important similarities and some important differences between the two.

Psychology is a science; religion is the greatest of the arts. As an art, the task of religion is to make reality concrete, to lift the meaning of experience into the area of awareness and to relate the individual to the whole process of life. Scientific language that describes, generalizes, and abstracts from experience has its values, but it cannot effect a creative reorganization of life. Such a goal is achieved through language that captures the throb of reality, both inner and external; that reveals the relation of the person to himself, to others and to his total world; that lifts his perspective above the actual to the ideal; that brings a creative relationship between what is and what ought to be. This is the language of religion. Psychology talks about identification, a process through which the individual becomes like a person he loves. Religion says, *But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image.* Which formulation is more likely to capture the imagination and bring a sense of reality to the listener?

The minister who uses modern psychology as a basis for developing his counseling will not leave his knowledge behind him as he enters the pulpit. But neither will he parade it. He will realize the need to curb the impulse to show off and he will realize that display of such knowledge may frighten many people. He will, therefore, use his knowledge as a background for his preaching just as the surgeon uses his knowledge of anatomy as a background for diagnosis and treatment. The intelligent and effective preacher will do this by translating the knowledge and insights he has gained from psychology into either the language of religion or the language of everyday life.

Can such translation be made? Personally, I am very grateful that the two men who introduced me to the field of psychiatry, one a clergyman and one a psychiatrist, insisted that this be done. I was much impressed also by the fact that the best psychiatrists in the mental hospital in which I received my training never or seldom used psychiatric language in discussing their patients. The feeling was that such language got in the way of understanding and that when one really understood what was going on in the life of a patient he could express it in everyday language.

Such translation is just as possible and even more essential in preaching. It is possible because both psychology and religion have a common ground in human experience. The generalized abstractions of psychology, if understood, are easily translated into the concrete, living symbolism of religion. This is not to say that the two disciplines are identical nor that the truth of religion is confined to the limits of the truth of psychology. It is only to say that psychological truth may be translated into religious language and incorporated into religious truth. The value of this for the preacher is that it helps him to correct his religious formulations so that they become more psychologically sound and therefore more effective.

Such translation is essential because it is only by expressing truth in concrete, living symbols that we bring the sense of reality which the person in the pew seeks. Many persons attend church with a haunting sense of inner need. Abstract ideas do not meet their need. Concrete language which carries inherent meaning that is sensed intuitively does meet it. They need the *bread of life, the living water, the light of the world.*

The best guide the preacher has in this is the example of Jesus. One does not find abstractions in Jesus. One does find vital language, throbbing with reality that could be understood easily by those who exercised a will to know rather than a will not to know. The writings of modern psychology contain many ideas that are parallel, if not identical, with the ideas of Jesus, once one has got beyond the differences in the vocabulary through which they are expressed. It is this fact that leads a certain friend of mine, a psychiatrist, to say

Preaching and

that Jesus was the greatest psychiatrist who ever lived.

One of the by-products of counseling is that it centers the attention of the preacher on human experience rather than on verbal formulations. This has many values, one being that the close relationship between truth expressed in psychological terms and truth expressed in religious terms becomes apparent. A sense of certainty and reality is spontaneously developed in the voice and manner of the preacher which is in turn caught by the congregation. He speaks out of the authority of firsthand contact with the reality of human life, rather than out of the authority of a book, either psychological or religious. There is a principle involved here which could be given a very creative application in theological education.

II

Turning now to the use of material gained in counseling as illustrations in sermons, we should note at once that this naturally constitutes a great temptation for the preacher. Counseling offers rich illustrative material; there are sermons in every interview. Then there is something curiously and subtly satisfying to the human ego in revealing knowledge about other people. To be sure, the congregation enjoy this, just as they enjoy the *True Story* magazine, but such enjoyment is not to be confused with increased understanding. The preacher needs to be aware that the use of counseling material in sermons constitutes a real temptation.

The basic issue involved here is the absolutely confidential relationship which ought to prevail in counseling. There can be no effective counseling without a sense of absolute confidence that the counselor will not reveal, directly or indirectly, the intimate life experiences that are related to him. The only legitimate motive for sharing in the personal experiences of another is to bring help and healing. When this is accomplished, the material should be

considered a closed book. What is spoken and received in confidence should never be repeated.

The people in the pew will be quick to sense the motive of the pastor in counseling. Is it a desire to be helpful, or to get sermon material? One has heard preachers begin an illustration with words such as, "A few days ago a man came to me with this problem." The illustration that follows may be very effective homiletically, but that sentence creates a barrier in the minds of the congregation. Neither are camouflages effective. "I once knew a person," says the preacher, suggesting that the contact came from a previous charge. The response of the people in the pew is, "Well, we do not want to be used as illustrations in his next charge." In the use of illustrations from counseling, the preacher must exercise a rigid sense of honor and honesty.

Aside from the moral issue involved, the use of morbid, or pathological material in sermons is to be seriously questioned. There is no doubt as to the power of morbid human experiences to hold the attention of the congregation, and even bring people back for more. Some preachers, without realizing it, and some knowingly, rely on such material constantly for their appeal, unaware of the subtle and unhealthy enjoyment that both they and their congregation derive from it. But there is little or nothing in this that creates a change of attitude or of life. Preaching that aids in the solution of human problems utilizes positive rather than negative experiences and ideas. It portrays the healthy and redeeming aspects of life and of religion in a concrete, living manner to which the congregation can make a positive response. It is poor psychology to stress experiences that hurt people; it is good psychology to hold before them experiences that would enrich their lives.

How then may counseling material be used in sermons? In two ways.

The material of counseling provides a rich background for preaching. An understanding of the people in the pews is essential to effective preaching. Such understanding may come only through an intimate knowledge of some of them. Knowing some intimately, the preacher has a good understanding of many more. He can choose the sermon topics, the illustrations, the ideas that he will use with the desire to be helpful. If he helps those whom he knows, he will help many others. Once a preacher realizes the great value of understanding gained in counseling as background for preaching, the temptation to use concrete stories as illustrations will be lessened.

Another way in which counseling material may be utilized in sermons is by deriving from it universal principles or problems, and using these in sermons. For example, in a rather dramatic counseling session with a young woman, after she had reviewed the experiences that led her into trouble, she suddenly asked, "What does one do when one's feelings are not Christian?" In the counseling interview, this was not made a departure for preaching. It was accepted as the kind of insight which frequently comes and used as a basis for going on to help her find the answer in terms of her own experience. But later I used this sentence as a theme in a sermon. I referred honestly to its source in counseling, without in any way revealing the identity of the person or any of the details of her experience. I used it for what it is: an excellent statement of a universal problem. Everyone who attempts to be a Christian must deal with that question, and coming out of experience it immediately carried a sense of reality to the congregation.

There are many other problems and principles of a universal nature that are revealed constantly in counseling and that can be carried over, in their application to all men, into preaching: the question of uncertainty in the face of trying experiences; what to do when life forces the issue; why we cannot change our lives with a snap of the fingers; how we can go on when there is so much against us; the need for a vital faith in something beyond ourselves; the need to learn how to give love, to overcome evil with good; and so on indefinitely. Individual experiences, when understood, lead to universal principles, and the universal can be used in preaching without revealing the facts of the experience of the individual. Only it is important that such issues be dealt with in a manner that is helpful, and which suggests, rather than states, that some specific help can be given in counseling.

Our discussion seems to place severe restrictions on the preacher so far as the use of counseling material as illustrations is concerned, and, in a sense, this is true. Where then can he get his illustrations? The answer is from living literature, from the Bible itself, from drama, fiction, poetry, newspapers, magazines, and other common sources. Material that the public possesses in common is at his disposal, with regard, of course, for the standards of good taste. Material that is his private possession as a counselor should remain his private possession. But literature that reveals life contains much material that is identical with that which is encountered in counseling.

Whether preaching or counseling, the thinking of the minister must center in two opposite poles, as it were, in a manner which leads to a creative relationship between them. One of these poles is human experience; the other is a central element of our faith, God in Christ. Neglect of either of these leads to a one-sided ministry, or to lessened effectiveness. It is only as the resources of our faith are joined creatively with human experience that salvation is achieved. The insights gained in counseling offer a background for the use of psychological knowledge in a way that makes preaching more effective. And the same insights bring a sense of reality that enriches preaching even though the specific experiences of individuals must be held in strict confidence. The preacher's words carry authority when the congregation feels that there is more back of them than can or should be told.

Lest We Forget...

A Sermon By C. A. TUCKER

THE dictionary tells us that an oasis is a fertile spot in the desert where water may be found. All around, as far as the eye can see, there are sandy wastes where death reigns, but here life has a chance. And so the weary traveler eagerly seeks out these refreshing spots.

The Chronicles of Israel are much like that—deserts in which sin, destruction, and waste rule, but here and there is an oasis, a king who rises above the spiritual perceptions of his line and honors God.

The early years of Uzziah's reign was one of these bright spots. Uzziah became king at the age of sixteen, his father, Amaziah, having been killed in a Jerusalem uprising. At first, Uzziah appeared to be all that a ruler should be—warmhearted, public spirited, deeply conscious of his responsibility, and concerned to do those things that would protect and bring prosperity to his realm. At first, *he did that which was right in the sight of the Lord. . . . and as long as he sought the Lord, God made him to prosper.*

He waged successful battle against the enemies of Israel until his fame spread even to Egypt. He built fortified towers at Jerusalem; he built towers and dug wells in the desert for the protection of his herdsmen from marauders. The king also organized an army of 2,600 officers and 307,500 men, certainly no small force for that day. These men were carefully armed with the best weapons of the day—shields, spears, helmets, bows and slings; while in Jerusalem workmen invented cunning engines to be placed on the towers and bulwarks to shoot arrows and great stones.

And so the fame of Uzziah spread far abroad, *for he was marvellously helped, till he was strong.*

Then tragedy came. The chronicler says: *When he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God.* What was the trouble with Uzziah? As someone else has said, he became the victim of a Maginot mentality. He put his trust in externals. He thought he had simply to mobilize armies, build towers, invent armaments of great power, and everything would be well. And yet he failed. He failed because he did not realize that moral and spiritual qualities are more important than material accomplishments.

If beautiful buildings, carefully designed defensive fortifications, well-armed soldiers were all that mattered, Rome never would have fallen to the barbarians. If broad avenues and lovely gardens and spacious parks and splendid universities are all that is needed to produce a Utopia here on this earth, the czarist capital of St. Petersburg would have been paradise itself. Rome and St. Petersburg had the externals, but the eternals were neglected; the externals proved not enough.

Uzziah failed because he became swollen with power until he lost his sense of need and discarded God.

Does that have a familiar sound? Have we not seen the story repeated over and over in life? Have we not known men who in youth were aflame with a passion for righteousness—the ideal of God was in their hearts, and their chief desire was to find a place where they could war like some Galahad for the things that are worth while? Bnt prosperity came; things accumulated; God became less real. And then the time came when, like Uzziah, they put their trust in things. They held on to the externals and let go the eternals.

In our day, it has been well said that we are in danger of universalizing the experience of Uzziah. We have had at our disposal intelligence and ability as perhaps at no other time in history. Energy and initiative we have had in abundance. The desire to build a world—a better world—we have also had, a world wherein we can live in peace and security and contentment, a world in which *they shall sit every man under his vine and under his fig tree; and none shall make them afraid.*

Nor have we lacked the spirit of optimism. Some thirty years ago Newell Dwight Hillis in one of his masterly word pictures declared that laws were becoming more just, rulers more humane, music sweeter and books wiser, homes happier, and the individual heart more just and gentle; for, said he, art and industry and invention and literature and learning and government are all captives marching in Christ's triumphant procession up the hill of fame.

Beautiful? Yes. But events have shown the fallacy of the underlying assumption. Miracles did come about, miracles of invention, miracles of power development, and mechanical inventions—the radio, the airplane, new and undreamed of gadgets to lighten the burdens of man—until, for the first time in history, the promises of adequate food, shelter,

As Independence Day approaches, it would be well that America remember from whence came her strength, believes Pastor Tucker, St. Paul's Methodist Church, Christiansburg, Va. He finds the basis for his sermon in II Chronicles 26.

security, and happiness seemed thoroughly practical. But what did we get? Poverty, insecurity, discontent, unhappiness, and finally a world war.

What happened? Wherein did we fail? How did our plans, our dreams, our hopes go astray? One thing we left out: our moral sensitivity did not keep pace with our scientific advance. Our ethical foundations were not strengthened in keeping with the greater demands upon them. Puffed up with our own achievements, we left God out of consideration. We set out to build a heaven on earth, but we ignored its demands.

In a recent book, Professor Hocking of Harvard has observed that although Christianity is said to be Western, the same critics who say that will assert that Western civilization is not Christian. And then Professor Hocking declares that in his judgment the case is just the reverse —that Christianity is not incurably Western but that Western civilization is incurably Christian, in the sense that it is begotten of and nurtured by Christianity. And the trouble with us today, he concludes, is that we have repudiated our birthright.

Professor Hocking does not say that our civilization is Christian in its deeds. Far from it! We need no observer from Mars to tell us that. But if not in deeds, yet in its genesis, our society is Christian, and it cannot stand without a spiritual foundation.

Daniel Webster once reminded his fellow citizens that back of the Constitution of the United States, the Declaration of Independence, the Magna Charta, and all other political enactments there are certain eternal principles of conduct. "I mean," he said, "the laws of God." These cannot be annulled or evaded. We cannot trifle with them any more than we can disregard the laws of nature.

The positive teaching of this Old Testament bit of history for our day was stated in ringing terms by the Psalmist many years ago: *Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance.* The history of nineteen centuries serves to emphasize this truth. Nation after nation has arisen, had its day, and passed from the scene because it chose to follow the path of Uzziah. And America can hope for no better fate unless she chooses to learn the lesson and to follow the path laid out for her by the founding fathers who came to these shores seeking God.

Napoleon may have been a fool in some respects, but he at least showed flashes of rare wisdom. Note this: "Do you know what amazes me more than all else? The impotence of force to organize anything. There are only two powers in the world—the spirit and the sword. In the long run the sword will always be conquered by the spirit."

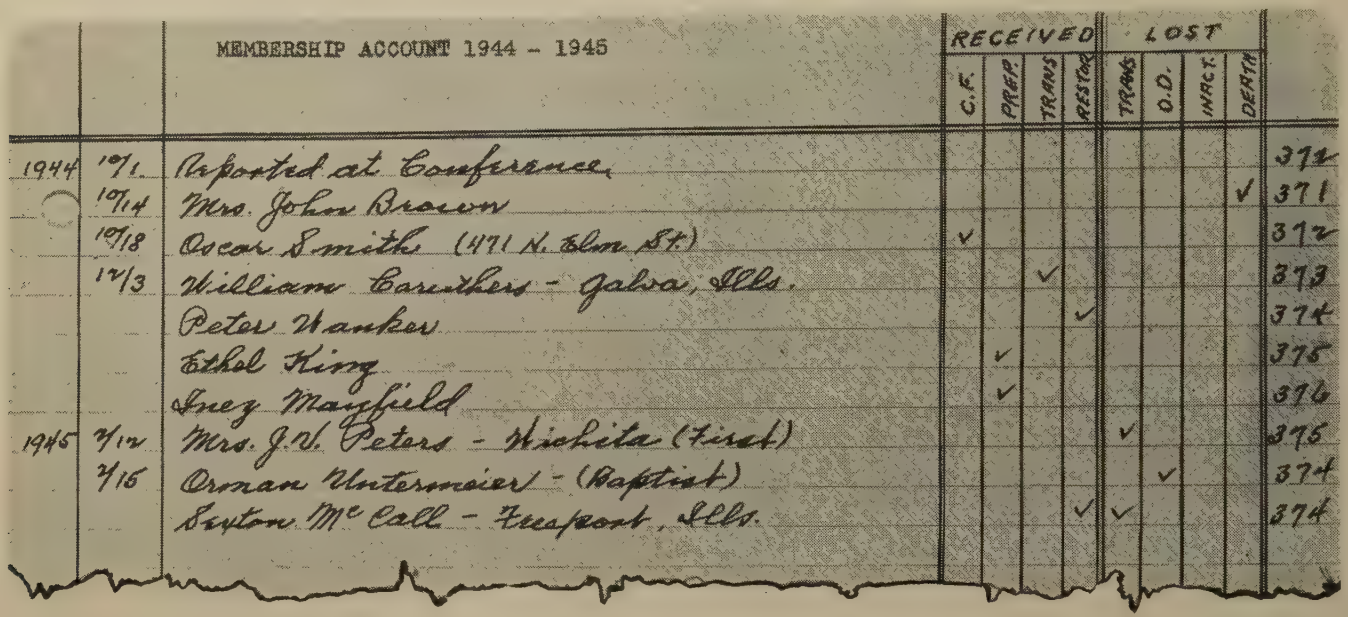
George Bernard Shaw, enigmatic literary genius, has said that "the other planets must use the world as an insane asylum." Life without God is indeed a bedlam. Some men are realizing this truth.

Some months ago the Associated Press carried a story from "Somewhere in New Guinea." Colonel Arthur Rogers was commander of a heavy bombardment unit in the United States Army and one of the leading experts in the use of four-engined airplanes in warfare. He said he was an agnostic until he took up flying. "Then," says he, "I began to realize that there was something much more important than myself, or than any man. New York City, for example, had always seemed so big and important. But flying over it, I began to realize that it was man-made, and not really big at all."

Then one day, he tells us, as he was flying over Texas he got to thinking what a tough place it would be in which to land. And then he got the feeling that his engines were not sounding just right. He checked them and everything seemed all right, but the feeling persisted until he broke out in a cold sweat. Then he noticed a big star. Keeping his eyes on that star, he thought how small and insignificant he was and everything down here was. And then he says, "I realized that I'd just have to put my faith in that greater power that controlled the star as well as me."

That is just our need. Man's plans and man's power and man's machines are insignificant in comparison with the purposes and the power of the infinite God. When all our little schemes have come to their merited ends, God's purposes backed by God's power will still be moving on to their goal. If men and nations would survive, their plans and purposes must be adjusted to those of the eternal God.

Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!



MEMBERSHIP ACCOUNT 1944 - 1945

			RECEIVED				LOST				
			C.F.	PROF.	TRANS	RESTD	TRANS	D.D.	INACT.	DEATH	
1944	10/1	Reported at Conference									372
	10/14	Mrs. John Brown								✓	371
	10/18	Oscar Smith (471 N. Elm St.)	✓								372
	12/3	William Carruthers - Galva, Ills.			✓						373
		Peter Hanker				✓					374
		Ethel King		✓							375
		Inez Mayfield		✓							376
1945	2/12	Mrs. J.V. Peters - Wichita (First)					✓				375
	2/16	Orman Untermeier - (Baptist)						✓			374
		Sexton McCall - Freeport, Ills.				✓	✓				374

Membership Records

By HOWARD P. WOERTENDYKE

The pastor of The Methodist Church, Stafford, Kan., (membership 400) describes here the form he uses to keep a simplified, convenient, day-by-day record of his membership. From this form the figures for the quarterly report may be easily obtained. Periodically, of course, complete information is listed in the permanent records.

THE busy pastor (and I've never met any other kind) is always interested in ways of doing his work, especially the irksome clerical details. We like to know all the time just what our exact membership is, and from time to time there are calls for figures on changes in membership that cause loss of time in searching through detached slips and memoranda scattered about the office.

The form shown here gives a comprehensive record for all changes in membership, preserving at the same time a perpetual "up-to-the-minute" total that is always available.

From this sheet, at convenient intervals, items can be entered in the permanent membership record of the church. We never have to carry any of these facts in our minds or be in doubt as to whether or not we have made the proper entries.

Nothing escapes, and we have a workable plan for day-by-day recordings that is simple and complete.

Clinical Training for Ministers

In co-operation with Garrett Biblical Institute and Northwestern University Medical School, a clinical training course for ministers is being offered this summer by Wesley Memorial Hospital, Chicago, Ill. The course, open to graduate ministers, will be held from June 25 to July 27.

During the first two weeks of the course, the pastors will work half time as orderlies. This will help to introduce them into the routine of a large hospital, and will enable them to see firsthand the work of scientific medicine.

In addition, the course will include lectures, ward rounds, and discussions conducted by members of the administrative and medical staffs. Also there will be daily seminars led by the hospital chaplain and his assistant. These seminars will discuss the whole field of pastoral work and personal counseling.

During the last three weeks of the course, calls will be made upon selected patients and each student's calls will be critically examined to determine their particular strength and weakness.

The Rev. Russell L. Dicks, director of the course and chaplain of the hospital, has announced that this is the first time that a medical school has backed a clinical training program for ministers, and also that it is the only course of its kind offered by a Methodist hospital.

Cottage Prayer Meeting

By A. E. PURVIANCE

Would his members come to the parsonage for prayer services when they would not go to the church? This was one of the questions Pastor Purviance asked himself when he tried to revive the midweek services at Childs Park Methodist Church, St. Petersburg, Fla. He describes here the Wednesday night "Prayer Service and Fellowship Hour" which has captured the interest of young and old alike:

MANY pastors today are finding it increasingly difficult to create interest in a midweek prayer service. The first Sunday I filled the pulpit at my church, I announced that prayer meeting would be held at the church Wednesday evening at eight o'clock. When that hour came, my wife and I were there at the church. The organist had told me she could not be present, and I had asked someone to play the piano. I thought the piano would be better anyway for that type of service. The pianist arrived. Finally, one other person came—an elderly gentleman.

That was my first prayer meeting at my new charge. The four of us sang somewhat weakly, and I found it difficult to talk to such a small group. Previously I had inquired if they had prayer meetings, and was informed that they had. They failed to tell me that it had been four years since they had had them!

The next Sunday morning I announced that prayer meeting would be held on Wednesday evening at eight o'clock. I made a strong plea for my congregation to attend. I had a different pianist, but otherwise the group was identical with that of the week before.

While I was standing up that second Wednesday evening attempting to lead a song service, which was really a trio and a pianist, the idea came to me that a better prayer meeting than this could be, and must be, built up for the sake of the church which needed midweek spiritual guidance. I analyzed the situation. Was it because the prayer meeting was in the church, making it appear too formal for this community's midweek service? I decided that might be the reason.

Our parsonage is located six blocks from the church, but still in the heart of the community. Perhaps they would come to the parsonage if they would not come to the church. We began opening our parsonage on Wednesday evenings for prayer service. We have a large porch at the back of the house which made an ideal place. Recently, the ladies of the Woman's Society glassed it in for us in order that services might be held there the year round. The first few meetings were not too well attended, but the atmosphere was friendly and we sensed that growth was in the offing. In a few weeks we were having between twenty and thirty in attendance—no vast congregation, but certainly better than four! This group was made up of adults. I wanted young persons and children in attendance also.

In order to make the service more attractive to all ages, we began calling it "Prayer Meeting and Fellowship Hour," emphasizing the latter. This is a twenty-minute session after the service when the group chats together, each person shaking hands with his neighbor. During the Fellowship Hour, light refreshments are served.

We still needed to interest the young folks. The group continued to grow, however, and we began to need help in serving the refreshments. This paved the way for young people of high school age to take an interest. My wife began to appoint, each Sunday night at Senior League, four young persons to serve the refreshments the following Wednesday. Very seldom did they forget. They were eager for the job. Strange as it may seem, the boys actually became peeved if girls were chosen several weeks in succession, and on a number of occasions we have had an all-boy serving committee.

I wanted children at the service too, so I created three other jobs. I needed two other boys or girls to take care of the song books, both in distributing and collecting them. I found it difficult to choose from the many hands that went up in response to my appeal at Intermediate League, from which group they were chosen. I also turned the Scripture reading over to a boy or girl from this age group. Again it was extremely difficult to choose. They fought for the honor—and they still do—for this age group loves the limelight. Quite often this group is allowed to sing a special hymn, and they are also recognized in other ways.

The porch for the service is so divided that the older group can enjoy one half and the younger group the other. The latter has grown to the point where it almost equals the older group in the number present. We now have around fifty on Wednesday evenings—again, no vast congregation, but certainly better than the four with which we started. The church has purchased chairs and benches for the service, and these are placed about the room in as informal a manner as possible.

Our prayer services have been an attempt to help both our young people and our adults to become better Christian citizens in our community. One of the ways we tried to accom-

plish this was to make a study of Bible characters, comparing their lives with ours. We went about it this way: one Wednesday we gave out cards numbered "1, 2, 3." Opposite each number was a blank space. Each person was told to carry the card home and bring it back the following week with nominations for three biblical characters whom he would like to study. His first choice was written opposite No. 1, and so on. The next week we recorded the votes on a blackboard, creating much interest and friendly competition. Among the characters receiving highest votes were: Moses, Job, Paul, Joseph, Daniel, and Jacob. Even Judas received a number of votes and proved an interesting study.

Another series which proved beneficial was a study of life's problems which all of us have to face. It was a series on "How to Meet Obstacles," and we studied such problems as temptation, jealousy, hatred, anger, and sorrow.

One week we celebrated "Favorite Hymn Night" and suggested that each member bring his favorite hymn for us to sing. Another week we observed, at the close of our service, the fiftieth wedding anniversary of a couple who attends the services. A large cake, containing fifty candles, was brought in and later cut by the wife. It created much interest, as all knew about the plans except the couple!

The services are opened with a word of greeting to all present. All strangers are introduced and welcomed. We have rarely had a service where there was not at least one person present who was new to our group. Using the *Upper Room Hymnal*, we then sing two hymns. We have obtained a portable organ for our services, but if the organist cannot be present we sing without accompaniment. Usually we pause here for a prayer, followed by another hymn.

Then we have one of the grandest five minutes of the hour: our sentence prayers. If we have accomplished no more, our children have been taught how to pray. At our meeting one Wednesday evening, a five-year-old girl was the first one to volunteer her prayer after it was opened by a designated member. Often more children and young persons pray than adults. We have our Scripture, read by an intermediate boy or girl. Then I give a fifteen or twenty minute talk. We close the service with the singing of the first stanza of "God Be With You 'Till We Meet Again." We shake hands then with our neighbors. Five minutes later all are enjoying fellowship with refreshments.

Not all parsonages, of course, are constructed to allow such a gathering. In that event it would not be impossible to use the home of someone located near the church. To have fifty persons come into a home each week may sound like anything but a desirable situation. It is not hard at all. It takes but a very few minutes to prepare the room.

We pass a small bank around during Fellowship Hour and ask each one to contribute five cents and only five cents to cover refreshment expenses. My wife fixes the refreshments. It would not be a difficult job for a pastor to get ladies of the various organizations to be responsible for this.

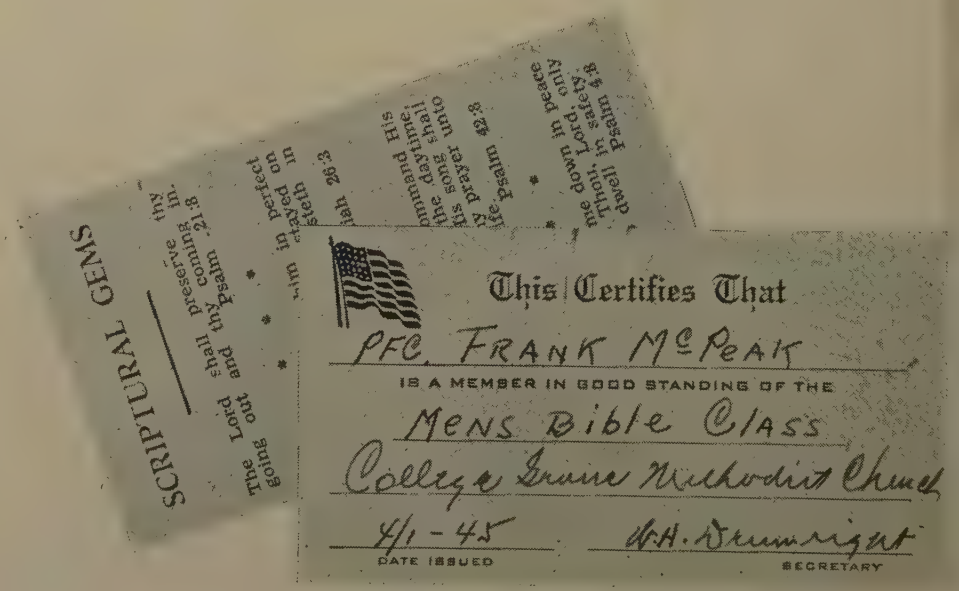
If all this seems like work—well, it is! But the harvest is bounteous. Results have been gratifying beyond our highest expectations. Our prayer service is a bright spot in the week for me, and, I believe, for the congregation. If it were twice the work, and the gains only half what they have been, it would still be a task of pleasure.

Bonds With Those in Service

By TED R. WITT

How the Methodist Church at College Grove, Tenn., is helping the serviceman away from home to feel that he is still a part of his church is the subject of Pastor Witt:

THE serviceman is perhaps the most important consideration of our church program at the present time. When a man leaves for service, we do not an-



ticipate an added liability; rather, we see the greatest chance ever in helping him spiritually. Nor do we limit our service to the men who are away from our church. A recent survey in our charge revealed that ninety-nine men in the service from our community had no church or church school relationship. These men are a potential force in the postwar world. What has the church to offer now?

In our charge we mail to 200 servicemen from our community a monthly bulletin. It is impossible to estimate the lasting good which a publication of this sort can accomplish. From this monthly bulletin of sixteen mimeographed pages comes a steady flow of responses from appreciative servicemen. Over 300 letters in two and one-half years of publication have crossed our desk. The bulletin includes a sermonette, a copious amount of community chatter, a page of jokes, and an impressive amount of church publicity. The church is always given prominence in the bulletin.

We also keep an up-to-date index file of every man from our community in the service. Periodically, we publish from this file the complete address and rating of each man and pass out to the church members this help for their personal correspondence with the men away from home. This method is quite effective in cementing the bonds between home and the serviceman. Many persons will write to servicemen when furnished the information they need.

Another part of our program for servicemen is our enrolling them in the church school. Recently our young people's class and young adult class have greatly increased their enrollment. We had attractive enrollment blanks printed. These were post card size and self-addressed for easy mailing. The applicant files his application for membership in the class by mailing the card duly signed. This card goes to him from a personal acquaintance who gives him an account of the Crusade for Christ and the need of the class for his support.

Upon receipt of this enrollment card, the secretary of the class writes a letter of acceptance and mails with it a small, bi-colored, billfold sized certificate of membership with the serviceman's name printed neatly on it. This is followed by the church school literature, the vest pocket edition of the *Upper Room*, and other things that the student in the church school uses.

The serviceman is an integral part of our church program. His star on the service flag, his enrollment in the church school, his church and community citizenship are all things of vital interest to him. Our church tries to keep these things before him because they represent the world he dreams of living in on his return.

Many of the problems of the returning serviceman will be negligible if we serve him while he is away from home. Our charge is meeting the postwar problem by giving the serviceman a place in the church now. To fail today is to be handicapped when he returns.

Some of our people thought it was too late to start new projects in the servicemen's department. But as a bit of personal testimony, let me say that if I were to enter a new charge where nothing of the work described here was being done, I should try to launch such a program immediately.

Sunday Nights— The Laymen Take Charge

By EDWARD HAROLD MILLER

Instead of preaching sermons on Sunday nights, Pastor Miller of First Methodist Church, Donora, Pa., provided special speakers to reach the various interests of the congregation. He describes here the rapid recovery which these programs brought to his Sunday night services.

A LITTLE more than a year ago, we were tempted to join the number of Protestant churches who put out their lights on Sunday nights, as if afraid to compete with the social lights which are becoming more and more blinding to the eyes.

Happily, however, by providing a new type of Sunday night service, we averted the disaster. Our Sunday evening services now have become the "talk of the town."

On Sunday nights, I remain in the background as much as possible, though of course I plan the programs and announce them ahead of time in the church bulletin. The speakers on Sunday nights are not usually ministers, but laymen and laywomen representing various fields of interest. We have featured an evening on "Religious Poetry," one on "Broken Things," another on "Ties That Bind." These all had a Christian background.

The real labor is in the hands of the hostess who provides the musical talent and conducts the service known here as the "Fellowship Hour," an informal meeting held at the church after the main program. The hostess provides co-hostesses who plan the light refreshments. The co-hostesses are changed from week to week. More than half of our people remain for this part of the program.

We have already, in the brief period of the existence of this featured service, built up considerable interest. We began with 51 and in six weeks time more than doubled our attendance. We have welcomed quite a few who once worshiped regularly with us, and we find new faces each evening that furnish a splendid prospectus for the minister's calling list.

Discipline and Tithing . . .

A Financial Plan for the Small Church

By D. R. O'CONNOR

Upon the Methodist Discipline's financial plan for the local church, Handsboro Circuit, Handsboro, Miss., has based its program of stewardship. Pastor O'Connor describes the program and discusses the values which have resulted from it:

CHURCH finance is the most neglected opportunity in organized Christianity. Most congregations have pagan ideas regarding Kingdom support, and the obstacles to Christianizing this aspect of church life are legion.

Church administration authorities today are agreed that one of the greatest needs of the organic church, urban or rural, large or small, liturgical or free, is a plan of finance that produces both stewardship and monetary returns. A financial plan worth having must yield both spiritual riches for the giver and tangible riches for the treasury. Obviously, any plan which does not enhance stewardship consciousness in the congregation should be eliminated.

Principles of church finance must all root in the gospel concept of stewardship, whether the church has five members or five thousand members. No principle, however, is able to prove itself until we make it work through some method. Christian stewardship as expressed in church financing is not lacking in principles, and every pastor knows this. Our weakness is method.

The pastor must take the lead in establishing the methods through which the principles may express themselves. The average steward usually can direct his own business very well but he knows little or nothing about church finance that is sound, scriptural, and based on gospel stewardship teachings. A pastor indifferent to the manner of church financing is unconsciously teaching his people to be indifferent about a sacred matter—the relation of themselves and all they possess to the loving and sacrificing God who created them and gave the Christ to redeem them.

The four principles we have tried to apply on the Handsboro circuit are found in paragraph 263 of the 1944 *Discipline*. We will quote the principle, and then describe our procedure of applying it.

1. The appeal for the financial support of the church must be rooted in the principles of Christian stewardship. Training the individual to regard his possessions as a sacred trust to be administered as in the sight of God is the perennial task of the church, requiring the united effort of the pastor, the lay leader, the local-church organizations, and other agencies and methods as set forth by the General Board of Lay Activities.

We believe that the Old Testament teaches tithing and that Jesus encourages us to give sacrificially beyond the tenth if we would obtain spiritual blessings. The Christian may not fulfill his obligation simply by meeting the letter of the law—but he certainly cannot fulfill it by ignoring the law of tithing, a thing which many Methodists attempt. The pastor must set an example before his people of Christian tithing as a natural expression of his stewardship privilege. His own example of generosity will do more to win converts to tithing than many hair-splitting sermons on the subject.

Individuals, of course, are to continue to give to benevolent causes outside the church and to other individuals as a part of total stewardship sharing, but this must be over and above the tithe. Searching of the scriptures will convince both pastor and layman that we cannot *give* God anything until we first *pay* him what we owe. Tithing has proved itself to be the best and simplest method of "training the individual to regard his possessions as a sacred trust," and tithing is a method of giving that is "rooted in the principles of Christian stewardship."

2. The membership of the local church must be informed concerning the church's local needs and concerning her manifold ministries at home and abroad. In the work of the Kingdom information is inspiration, and an informed church is a vigorous and generous church.

One of the first things we do is to inform our people regarding the method to be used in church finance. Stewards are absolutely pledged not to solicit funds. Church loyalty, already low, is lessened when stewards visit the members as collectors, for such a method precludes stewardship benefits obvious in the plan of regularly bringing the gift or the tithe to God's house. To "pay the steward" when he makes his regular (or irregular) round has no more religious value for the giver than paying the paper boy or the maid or the milk man, and it usually is done less generously and less cheerfully.

On Decatur and Handsboro charges in the Mississippi Conference, no steward has asked a single person to give (or even to pledge) a cent since we went on the *Discipline and Tithing* plan of church finance. It was understood that the church would do without money rather than accept

a lower standard in method, and the people responded to the higher challenge. Friendly visits by the stewards without mention of money and the mailing of quarterly receipt-records to all helped to produce the results. There may be easier ways to get money for God's work than the stewardship way, and that money may do just as much good, dollar for dollar, but there is no *better* way than the stewardship way because it blesses the giver!

A budget, arranged by the finance committee and approved by the stewards, showing every probable church expenditure during the year is mimeographed and mailed to each home as early as possible. This is a unified budget and includes every known expense of the church and the church school. Form letters go out to the membership once a month regarding stewardship opportunities, church loyalty, and recent activities of the local congregation.

The general boards provide free leaflets and pamphlets which tell of the world-wide work of Methodism and the need for individual support through the local church. These, together with promotional materials dealing with special days, are mailed to the membership under postal permit at reduced rates. In these and other ways we try to supplement our pulpit work of providing "inspiration" with "information."

3. The obligation of each individual member—the poor and the prosperous, child and adult—to contribute of his means to the work of the church must be insistently laid on the consciences of all, and each must be urged to contribute in proportion to his ability and in accord with the vows he made when he became a member of the church.

In 1944, the three congregations on the Handsboro Circuit gave, through our plan, $7,422; in the previous conference year, they gave $2,744. The finance committee on the Handsboro Circuit estimates that the total giving this year will exceed $8,000, including the Crusade for Christ quota of $1,250 already paid.

Interestingly enough, this has resulted simultaneously with a decrease in membership figures.

The Handsboro Circuit now has but 500 active and inactive members, made up mostly of low wage earners. Although not a single one of the twenty-one stewards owns his own business, all of them believe in tithing as the minimum standard of giving for the Christian. Fourteen of them have signed a covenant to tithe their net income in 1945, whatever it may be, to the local Methodist Church. They have been joined in the tithing pledge by fifty other members, among them newspaper boys, shop girls, and elderly people with only a meager pension or allowance for a living. The effectiveness of any financial plan in a local church is determined not by the amount raised but by the number of sacrificial givers.

How does method or plan encourage such sacrificial giving? To every resident member and every child enrolled in church school is mailed a package of numbered weekly offering envelopes. They are asked to give at the church school hour if they do not attend the worship services.

To ensure that the obligation to contribute to the work of the church is "insistently laid on the consciences of all," a quarterly receipt is issued to every person, showing his offerings for the past three months. The financial secretary keeps the record by numbers, giving credit to the number on the envelope instead of to the name. There are two record sheets for each numbered person. One is white, perforated into four sections, to be torn and mailed to the contributor quarterly. The other is a yellow carbon copy, which becomes the permanent church record. The identical white and yellow sheets list the Sundays in the three months of the quarter, so that the financial secretary has every person's record up to date following the opening of each Sunday's offering envelopes.

When the individual receives his receipt at the end of the quarter, it shows his record for each Sunday. Every person gets a receipt every quarter, even if it is a blank one, and since he has to face his own record regularly, he usually tries to make that record as good as possible. Results prove every person who attends church school or church will contribute, and many who do not attend will send their offerings regularly. People who have never before supported the church will start giving, and regular givers will start tithing. Little children learn that their gifts express their love for God. Where formerly they gave only to the church school, now they are helping directly in the total church financial program of ministerial support, local expenses, and missions. To everyone, the church at last becomes the body of Christ, worthy of every gift. To every member it ceases to be "their church" and becomes "our church."

4. Our people must be trained to contribute to the church regularly and systematically. The work of The Methodist Church never ceases. Constant labors require constant support. We who constantly receive from God are obligated constantly to give. It is therefore recommended and urged that our people contribute to the church weekly, or, in the case of rural churches, monthly at the most.

Giving must be made an act of worship at the regular church services if the above ideals meet with fruition. The mechanics of any plan will fail unless giving begets worship and worship begets giving. Each individual must worship God for himself; that means that father cannot "give" for mother and children at church any more than he can eat for them, sleep for them, or go to heaven for them. Father may provide the total income for the family, but each member must give for himself out of what is rightly his. A well-meaning layman who "gives" for the entire family is robbing his wife and children of the joy of personal worship through personal giving.

Giving and worship are both in-

dividual matters. They are enhanced, however, by group experience. Adoration of God, and the dedication of self, service, and substance to God may be called a "worship-giving" experience. Opportunities for such an experience are provided regularly in our churches. The stewardship message on the back of the envelope is read in unison by the congregation. It is a solemn moment, for persons are answering before God as to whether or not they have been good stewards of what God has entrusted to them since they last were in His house. Every effort is made to impress upon individuals that everything they have is theirs in trust from God.

Those who obtain their income once a month and prefer to pay their full tithe on the first Sunday of the month, by check or cash, may do so. On the other Sundays, however, they are expected to show co-operative participation in the group experience of worship-giving by placing an empty envelope in the plate. This registers attendance and creates a feeling of rapport when, for any reason, a person cannot contribute on a particular Sunday. After the offering plates have passed in front of each person, the ushers bring the plates, filled with envelopes, to the altar and the congregation stands with bowed heads and sings the dedicatory prayer-stanza:

We give Thee but thine own
Whatever the gift may be;
All that we have is thine alone,
A trust, O Lord, from Thee.

If Methodist people "contribute to the church weekly . . . or monthly at the most," they do it because Methodist pastors have related giving to worship, so that either one is incomplete without the other. It is undignified and almost a sacrilege to "take a collection" in a service without providing an obvious worship opportunity. People will give "regularly and systematically" when stewardship is made simple and when worship is made real in the sanctuary.

Victory and Forward Program

By DEAN RICHARDSON

It is important to a church to have its goals and objectives well outlined, believes Pastor Richardson, Erwin Methodist Church, Syracuse, N. Y., who here tells how the church, within four months, paid a debt of $17,000:

FAR TOO MANY Methodist Churches "enjoy" a mortgage indebtedness. Some doubtless would not have come into being without one. Like many another Methodist preacher, I have served many churches where, whenever some needed advance in our program was contemplated, the inevitable question arose, "Where will we get the money?"

When I came to Erwin Church in Syracuse, four years ago, I was faced with just this problem. Our membership was nearly 900; our church school enrollment, 350. There was an unlimited opportunity for service and for growth in an expanding residential community. But the possibility of adapting our building for better use or obtaining the services of a church secretary was out, at least so I was told, because the interest and principal on the debt *had* to be paid. The church *had never* defaulted—thank God for that.

My problem was a debt of $17,000 which we were retiring at a rate of $2,000 each year. In eleven years it would be wiped out, but that was too long to wait. In the meantime, we might "miss the boat" and our best chances might slip away.

I spent my first year making friends for the church and keeping my ear to the ground. Every chance I got, I plugged for an opportunity to lick the debt *immediately*. Some progress was made, but many "in high places" were dubious. "What's the hurry?" I was asked. My hurry was simply that if the money paid for interest were to be used constructively, and if the church were to launch a forward program worthy of its future, the debt must be paid in full and at once. But the conference year ended with no decisive action on the part of our board.

During my second year, I was determined that the debt would have first consideration in that year's work. I printed Edgar Guest's poem, "Somebody Said It Couldn't Be Done," on the church bulletin the first Sunday and announced we would reduce our indebtedness that year by at least $10,000. The people must have believed I meant it, for shortly afterwards two men offered me $100 each if applied directly on the mortgage; later a gift of $1,000 came, entirely unsolicited. We were *off*, and in spite of the doubts and fears of some.

Then our officials did a courageous thing—they met and voted to begin plans to liquidate the entire debt within the year, and they added an amount of $3,000 for needed improvements. Our goal was now $20,000. Beyond that, they empowered the pastor to select a committee to make the program effective. This committee subsequently came to be known as "The Victory and Forward Committee." I selected the very best men possible for this responsibility, but I was careful to make it a representative group.

The committee went to work immediately. The task was clearly defined; how to accomplish it was still a problem. For weeks we met each Wednesday for luncheon. Unitedly and carefully, we planned our program. It involved publicity, the building of a prospect list, the election of a chairman, vice-chairman, secretary and treasurer, a study of methods, appointment of sub-committees, and so forth.

When the public appeal was made, we had a "blown-up" picture of the chancel of the church and superimposed upon it another "blown-up"

photograph of the church mortgage. We had divided the mortgage into sections representing a thousand dollars each. As our program progressed from week to week, the sections of the mortgage were torn off, revealing more of the church chancel underneath. This method of visualizing the progress of the campaign added greatly to the interest. In some instances we would tear off a thousand dollars, and on other occasions between two and three thousand dollars. Within the course of a month, more than eleven thousand dollars had been raised.

Each Sunday a little girl would touch a match to the strip torn from the mortgage and the entire congregation rejoiced in "the holy smoke" that gave an odor of distinctive incense throughout the balance of the service.

Week by week "pep letters" were mailed to members of all committees and to the captains of the various teams. An approach was made to a number of business firms in the city and elsewhere. We were usually not disappointed. The amount of cash payments received was surprising to all of us. While opportunity was given for payment in war bonds, this phase of the campaign was modest indeed. Within a four-month period after the program had been formally launched, the sum was entirely raised, and on July 1, 1944, the entire mortgage indebtedness was paid in full. Collection on pledges was remarkable, running to almost 95 per cent. Once the job was done, the church rejoiced in the achievement in which almost everyone had shared. With a new conference year, all looked ahead to a forward program which would challenge the interest and loyalty of every member of the church.

At a meeting in October, 1944, the official board projected "The Forward Program." It was divided into six phases of the Crusade for Christ and built entirely around laymen. The divisions were: Worship and Evangelism, Christian Education, Finance, the Use of the Church Building, Community Service, and the Crusade for a New World Order.

An outstanding layman was selected to head each of these major divisions and to organize its work for the year. It was soon discovered that laymen needed a great deal of training in "making a church go." Considerable progress, however, has been made in each division. Outstanding was the work of our Finance Division as the first phase of the Crusade for Christ developed; for even though the church had made a tremendous effort the previous year to pay the mortgage indebtedness, it oversubscribed its obligation for the Crusade.

Goals were set for each division; for example, the improvement of church music, better ushering, increased emphasis in lay speaking, and the development of a program of lay evangelism. In the work of Christian Education, emphasis was laid upon the church school, the augmenting of the young people's activities, and the giving of greater attention to developing interest on the part of adults in the Christian education program of the church.

The division on the church building has organized committees to study remodeling and reconditioning of the church building, to survey community changes in population, membership trends in the last ten years, community needs, and so forth. While the work of the committee on the Crusade for a New World Order has been carried on largely through the extensive distribution of literature, we have what we call the Church Meeting House, which is held early on Sunday evenings. At the meetings, outstanding leaders in the community have presented forum discussions on a durable peace with Germany, on Dumbarton Oaks, the wisdom of a world organization, and similar topics.

Our Forward Program is still in progress. Much remains to be done, but all are well satisfied with the progress made and are confident that in the course of another year the training which has been ours will be invaluable for doing an even better job than has been done in the past. Our hope is that with the coming of another conference year, we may prepare a full outline of all of the activities of the church for at least a six-month period. This will be in mimeographed form and will be made available to every member of the church without cost.

We have found that laymen will carry a part of the church's responsibility if they are given opportunity. They find a sense of real satisfaction in the things that they are doing and an occasion to develop new and original interests.

And oh yes, the church now has a full-time secretary. Next year it will have a director of Christian education.

Home Visitation

At Wesley Methodist Church, Hibbing, Minn., careful groundwork is laid for the visitation program by sending each month to the entire constituency of the church an eight-page mimeographed church bulletin. The bulletin serves as a helpful medium in advancing reasons for church membership. The programs of the church services are frequently distributed.

In his visiting, Orval Clay Dittes, pastor of the church and former director of Christian education of the Wisconsin Conference, uses the "educational method" along with the visitation plan.

What Does "Going to Church" Mean?

By RONALD R. MEREDITH

If we are ever to share David's sentiments expressed in Psalms 122:1, we must learn what worship really means. Pastor Meredith, Monterey Park Community Church, Monterey Park, Calif., discusses the requirements of creative worship as he recently discussed them in a sermon to his people.

RECENTLY in a sermon entitled "How to Get the Most Out of Going to Church," I reminded my congregation of the Psalmist's joyful words: *I was glad when they said unto me, Let us go into the house of the Lord.* It seemed to strike a responsive chord. Possibly, it was because churchgoing is not always productive of joy in the heart of the modern churchgoer.

Those who get the most out of going to church are those who go regularly. We must remember that worship is an art, and, as in the development of all artistic abilities, it takes regular cultivation.

Satisfactory church attendance also demands preparation. Not many are aware that a good night's sleep on Saturday night is most conducive to having a true worship experience on Sunday morning. We cannot expect to get up late, gorge ourselves on pancakes or waffles, fill our minds full of the filth found in the "squint" section of the Sunday newspaper, wait until the last minute, and then rush to church and expect to find the service anything but dull.

Then, too, we should go expectantly. When Peter and John went by the crippled beggar at the temple gate, the Scripture says that he looked up expecting something. And things happened to him that very day. We ought to enter a church with a quiet spirit of expectancy. God's voice will never speak very clearly to us if He has to yell to get our attention. We need to bow our heads and pray, for ourselves, for our loved ones, for those with whom our relationships, for one reason or another, have not been happy. We must expect things to happen to us.

We should go to church appreciatively. A spirit of appreciation for what Christ means to us and for what God has done and is now doing for us should permeate our whole mind. Don't come with a problem. But, after working with it all week, let it simmer on Sunday. Remember and be thankful that God's peace brings power to stimulate intellectual processes. Life needs buoyancy and lift.

Then we should attend Church without ill will in our hearts. We can't be wrong with man and right with God. Jesus tried to teach us that we ought first to go and be reconciled to our brother before we try to worship.

The Psalmist suggests that a spirit of real enjoyment should attend us at church. The church is not a place for gloom, for Christianity is a radiant, happy thing. Too many people walk around with faces looking like a thundercloud, trying to tell you religion makes them happy.

Another reason many people receive little from church attendance is that they have never known the real joy of sharing. Only as we share can we expect to receive. When the last obligation we think about meeting is our pledge to God and his Church, there is little wonder we cannot exclaim, *I was glad when they said unto me, Let us go into the house of the Lord.* He who shares with his church will find that his church has much to share.

In the last place, let us attend church with the consciousness that we are, thereby, comrades with the best men and women of the centuries. We are joining hands and hearts with millions of God's children who are trying as hard as we are to be good followers of Christ. There is joy and power available to anyone when he becomes conscious that he is living with the best. My own spirit is lifted and my heart begins to sing when I think of those great souls whom I have known whose custom it was to attend church on the Sabbath.

CHURCHES USE MORE FILM

By RELIGIOUS NEWS SERVICE

Despite the scarcity of equipment and the shortage of film prints, William L. Rogers, secretary of the Religious Film Association, reports that use of films in churches has increased more than 250 per cent in the past three years.

Anticipating increased postwar use of visual education methods in churches, the Religious Film Association, representing 18 Protestant denominations, has approached manufacturers of sound projectors and other equipment to arrange for purchase of machines after the war.

An increased postwar demand for new equipment will come from chaplains, according to Mr. Rogers. Having made wide use of films with men in the armed forces, chaplains will be eager to try out motion pictures on their home congregations.

your right to say it

"SUNDAY SCHOOL IS NOT ENOUGH!"

JAMES L. MARTIN • *Long Island, N. Y.*

Your article "Sunday School Is Not Enough!" by Arthur James Weldon, is one of the most challenging to our traditional concepts of "religious education" that I have read recently.

Since I firmly agree that Sunday school is *not* enough, and that a new emphasis must be given to education for church membership, I am concerned as to the adequacy of the Crusade for Christ in this connection.

The Crusade emphasis for 1948 is "Increasing Church School Enrollment." This evidently has been interpreted solely as Sunday school enrollment and attendance. If the trends which the pseudonymous Mr. Weldon indicates are true, then an emphasis on mere Sunday school enrollment and attendance is foredoomed to failure.

A year's program of highly organized support for the Sunday school will doubtless bolster it temporarily, but if the same old inadequate and outmoded Sunday school program is offered to the new enrollees, it is hardly to be expected that the gains will be permanent or valuable.

It is not too late for the leaders of the Church to plan an educational emphasis for the last year of the Crusade which will reach the untaught not only through Sunday schools, but also through weekday education, pastors' classes, church attendance, etc. Let us determine the most effective means of meeting our educational needs, then make our Crusade for that.

MILLS' FIGURES

WALTER T. JAMES • *Bronx, N. Y.*

I have noticed with interest the citation by Edward Laird Mills [April issue] of figures contrasting the percentages of children attending the week-day church schools of various denominations in New York City.

The total of 113,000 is, of course, absurdly small for a city the size of New York, with a child population around 2,000,000. It must be realized, however, that not all the advantage lies with the Catholics. Most of their work is done through their parochial schools at the elementary level. Practically no denomination is reaching the high school people on the basis of a released time program. That can only be done outside of school hours and is done more effectively, I believe, by the Protestants. Contact by all groups with high school students is at best rather tenuous.

The figures regarding the Jewish enrollment also bear some interpretation. If most synagogues are like the one in this area, they are doing a much better job than the figures show. They have so many youngsters that it is impossible to handle them on the basis of a one hour a week released time program. As a consequence their program is conducted on a five-day a week schedule, more often than not involving more than one hour of attendance. This would not be shown in the figures cited.

Figures just released from New York City, Westchester County, and Nassau County show a total Protestant Church membership of 542,132 with a church school registration of 174,164 (a drop from 252,439 since 1942). In this city the "least cared for" religious group is not the Jewish but the Protestant community. The Protestant Council estimates there are 1,000,000 unreached Protestants in the area.

CONCERNING RADIO

FRED C. MOORE • *Midlothian, Ill.*

. . . The cover on the March issue was a beautiful piece of work. . . . Wm. H. Morford's ideas on "Methodism and Radio" are fine. Why our great church has done so little in using the radio is hard to understand. I believe if we would trade some of our printing presses in on a radio station, we would be making a greater contribution to the kingdom.

Methodism's press turns out volumes of printed pages—some of it "good stuff" too—but I think it would be shocking if we knew how little of it is really read.

I believe if some forward looking men in our church would take hold of this challenge, the members and friends of Methodism would produce the estimated $7,000,000.

A YEAR'S PLANNING

W. W. SUTTON • *Middlebourne, W. Va.*

The article "Building a Preaching Program" by Mr. Bollinger in your April issue illustrated the weakness and misfit of much that is advertised as up-to-date method in a minister's work. Of course, every thoughtful and intelligent preacher is mindful of the things to be emphasized through the year. I believe we all are, more or less.

But how could a man intent on doing vital preaching plan last July or August for the sermon to be given his people, for instance, last Sunday? [April 20]. He could not do it. . . .

THE SMALLER SECTS

ELBERT M. CONOVER • *New York, N. Y.*

Your April, 1945, number of THE PASTOR is remarkably fine. . . .

Incidentally I hope that no Methodist paper will publish articles reflecting upon the so-called smaller sects. The Methodists were referred to as emotional sects at one time. Now thousands of Methodist churches are shut up tight on Sunday night, while other churches, whom some Hethodists deprecate, open wide their doors. . . .

R. P. Marshall, page 35, April issue, column 1, speaks of "little groups" such as the Church of God. The Church of God, which has headquarters and a college and theological seminary in Anderson, Indiana, is a highly respected denomination. To say the Church of God, to which I refer, is characterized by lack of balance is an insult.

I question whether The Methodist Church of today, with its millions of members, can attribute to itself one single special mark of Christian emphasis. The Methodist Church needs to examine itself and indicate why it has any *special* claim or mission. Methodist folks serve wine at their tables, spend millions of dollars for tobacco, desecrate the Sabbath, and yet may remain in full standing in the church.

Mr. Marshall wrote the following qualification after the Church of God: "(some of the many varieties)." His article in the January issue and his reply to the Rev. S. R. Smalley in the April issue were designed to: (1) help Methodists understand why the sects are effective; (2) help Methodists re-examine their own doctrines and methods to determine WHY so many Methodist churches have lost evangelistic zeal.—Editor.

The Fountain

THE HISTORIAN'S CONCLUSION

Never had any faith been so rooted among so many peoples as was Christianity in A.D. 1944. It was still in part tied to a particular culture, as had been all other religions, but it was more nearly emancipated from that exclusive association than it or any other religion had ever been.

—Kenneth Scott Latourette, in *Advance Through Storm* (Harper).

JUSTICE AND FREE GRACE

It was the rule in our house-hold, when I was a child, that at nightfall each of us should clean up the litter which he had made in the house by his day's play; but often bedtime found my little sister, who had cut out paper dolls or scattered her playthings over the floor, with her eyes too heavy and her little limbs too weary to tidy up the room, and then I was conscripted for the service. I always did it with a hot heart and a bitter protest that "it was not fair" for me to have to clean up the litter which I did not make. I have never changed my notion as to the justice of it, but I have learned since what I did not know then—that it was too late for me to venture a plea in the name of justice. I did not know then how many times, when I was younger, I had been too tired and sleepy at nightfall to clean up after my play and my older sister had had to do the task.

—Elbert Russell, in *The American Pulpit Series*, Book III (Abingdon-Cokesbury).

LIKE THE SPIRIT OF '76

A civilization which I know now is destined to perish: what a joy to think of.

—William Morris.

"ANXIOUS" EVANGELISTS

We are anxious to win our friends to our political beliefs or new diet fads, but our religion we keep strictly to ourselves.

—*The Upper Room.*

THE SAME OLD WORLD?

I hope to rebuild the factories and produce again.

—Alfred Krupp, munitions maker, on being captured in his Ruhr mansion.

SERMON OUTLINE

Nothing, I think, is ever accomplished without an *excess* of faith, an *excess* of energy, an *excess* of passion.

—Ray Stannard Baker, in *American Chronicle* (Scribner).

JOKES INSTEAD . . .

A Presbyterian elder was stricken with paralysis. After eight more years in the parish where he had served diligently, he went with his family into the bounds of another congregation. Soon the "new" minister called, and led in prayer. Later the wife told him: "Except for my own feeble words, that was the only prayer my husband has heard in eight years." "Did not his pastor call?" "Yes, but he told jokes." "Why didn't you invite him to pray?" "I didn't know what was proper any more. Anyhow, he didn't act like a praying man."

—Andrew W. Blackwood, in *Pastoral Work* (Westminster).

THE REAL THREAT TO FREEDOM

Very few of us, I gather, are ready to face the fact that America can defeat fascism abroad in this war, but will still be in serious danger of having an anti-liberal, anti-Negro, anti-labor, and guilefully "American" brand of fascism established inside our country within ten or fifteen years after peace comes.

—Leland Stowe, in *They Shall Not Sleep* (Knopf).

A MAJOR DELUSION

Men often speak as if the function of the Church were simply to spread the spirit of good will among men, and thus bring about the Kingdom of God upon earth. The sort of platitude which is so often placarded outside church doors has helped to foster this delusion.

—D. H. C. Read, in *Prisoners' Quest* (Macmillan).

SUMMER ABSENTEEISM— AND WOMANISH EXCUSES

How am I distressed when I call to mind that in festival days the multitude assembled are like the broad expanse of the sea, but now not even the smallest part of that multitude is gathered together here. Where are those who oppress us with their presence on feast days? I look for them, and am grieved on their account, when I mark what a multitude are perishing of those who are in the state of salvation. How few are reached by the things which concern salvation, and how large a part of the body of Christ is like a dead and motionless carcass!

They perhaps make the summer season their excuse. I hear them saying, "The heat is excessive; the scorching sun is intolerable; we can not bear to be crushed in the crowd and to be oppressed by the heat and confined space." I am ashamed of them; such excuses are womanish. When the dew of the divine oracles is so abundant, dost thou make heat thy excuse? "The water which I shall give him shall be in him a well of water springing up unto everlasting life." These are the words of Christ. When thou hast spiritual wells and rivers, art thou afraid of material heat?

—John Chrysostom.

WE SOUGHT CELLARS

The Senate became a veritable citadel of isolationism after 1935 because most of us were seeking cellars. Our people knew in 1918 and 1919 what should be done, but not enough of them insisted on its being done.

—Denna Frank Fleming, in *The United States and the World Court* (Doubleday, Doran).

PROVIDENCE

Something bigger than mortal wisdom is at work taking the grapes of our humanity and turning them into sacramental wine.

—George A. Buttrick.

A MORE DIFFICULT TASK . . .

It will not help us much to have defeated Hitlerism unless, with its defeat, we abandon altogether the values which Hitlerism has sought to impose.

—Harold Laski, in *Faith, Reason, and Civilization.* (Viking).

IT'S IN OUR NEIGHBORHOOD!

Under the impetus of war demand for tin, wages increased slightly, so that in 1942 the average daily wage in the Potosi (Bolivia) mines, in which a considerable amount of American capital is invested, was 36.72 bolivianos—at the current rate of exchange approximately 75 cents. The chief stockholder is a native Bolivian, Simon J. Patino, one of the world's richest men. In 1918 one of the Potosi mines—the tin market being stimulated by war demand—paid a dividend of 475 per cent, while a miner's daily wage enabled him to pay for possibly as much food for his family as one quart of milk, a pound of meat, and two pounds of potatoes.

—Wade Crawford Barclay, in *Greater Good Neighbor Policy* (Willett, Clark).

PREPARING THE WAY

One generation opens the road upon which another generation travels.

—Chinese Proverb.

PROTESTANTS ACCEPT CITY WAYS!

There is a fundamental insincerity at the core of our Protestant attitudes toward the rural church. We don't respect it; we don't honestly believe in it; we have a patronizing attitude towards it. Just as soon as a rural pastor demonstrates signs of initiative, push, alertness, social fitness, we snatch him quickly from the threatened blight that will destroy him if he should remain in a field "too narrow for a man of his abilities." As if there *ever* were a rural pastor *big* enough for the opportunities that are his, unless it were a John Frederick Oberlin!

—William V. Dennis, in an address to the Home Missions Council of North America.

AMERICA DOES NOT ESCAPE JUDGMENT

Let no one suppose that in remaining relatively unscathed in this war we have escaped divine judgment. In the peace that follows, we and our sort, the erstwhile rulers of the earth, are on trial for our very lives. If we behave responsibly, as tenants and trustees of the earth on behalf of God and, under God, on behalf of all the common people of earth, then God will not evict us from his vineyard. He will permit us to retain our place among the leaders of mankind, though it is plain that the new leadership must be something more than a white man's monopoly, must include many races and peoples hitherto excluded. If, however, we behave irresponsibly, as though we own the earth and have a right to rule it as we please—as the white man has too often done in the past—then the writ of eviction stands; the warning of temporary defeat—Hong Kong, Manila, Singapore, Java, Burma—will be succeeded by defeats permanent and irredeemable.

—Walter Marshall Horton, in *The Amercian Pulpit Series, Book IV* (Abingdon-Cokesbury).

SIN AND A SOFT THEOLOGY

No man who thinks can take light views of sin. In our day a soft theology tries to disinfect sin by sprinkling it with rose-water sentiment, but to no avail. Not so do the masters and interpreters of the human soul deal with it. The vision of sin in Sophocles and Shakespeare is appalling and in our day Ibsen saw it with an intensity almost terrifying.

—Joseph Fort Newton, in *Where Are We in Religion?* (Macmillan).

ASSURANCE

The Church is in the hands of God, and not God in the hands of the Church.

—Bernard Shaw, in *Saint Joan.*

DEDICATION

I talked to a Catholic sister in Sapporo, far north on the island of Hokkaido, Japan. She was a quiet, refined person, a German. Thinking of our system of furloughs, I asked, "And when do you return home, Sister?" She understood. Her voice was not quite firm, she mastered the tears that were very near, and with a longing that could not be concealed but a resolution that could not be beaten, she said, "I am never going home. We live and die among the people we serve."

—G. Bromley Oxnam, in *Labor and Tomorrow's World* (Abingdon-Cokesbury).

PROPHETIC WORDS

It may be harder to do your duty when men are sneering at you than when they are shooting at you.

—Woodrow Wilson.

MACHINES AND FREEDOM

A machine cannot create, for it has no freedom; man can create, for he has freedom. If he loses his freedom through laziness, or through economic conditions, he ceases to create; he then resembles the machine—he turns out. One of the real causes of present social evils lies here. Modern conditions have reduced the freedom in which alone man can fulfill his divine endowment of creation.

—D. H. C. Read, in *Prisoners' Quest* (Macmillan).

LISTENERS AREN'T FOOLS

Everyone has warned me not to tell you what I'm going to tell you. . . . They all say "the ordinary listener doesn't want Theology; you give him plain practical religion." I have rejected their advice. I don't think the ordinary listener is such a fool.

—C. S. Lewis, in *Beyond Personality* (Macmillan).

Portrait of the Pioneer Schoolmaster

MENTOR GRAHAM: THE MAN WHO TAUGHT LINCOLN, *by Kunigunde Duncan and D. F. Nichols. University of Chicago Press, 274 pp., $3.75.*

Mentor Graham is destined to be remembered because he was one of Lincoln's teachers. Otherwise, he might have found his place among that long list of pioneer teachers whose contributions in building America have not been fully appreciated. Fortunately, in this book a worthy representative of their craft has his life story told. It earnestly depicts the constructive service rendered by the teachers who were part of the vanguard of the new West.

The authors admit that they did not have much firsthand material from which to write the life of Mentor Graham. "Not more than twenty statements have been written about Mentor Graham, and those are duplicative." This biography, therefore, is not based upon what is directly known about Graham. Particularly is this true of his childhood and youth in Kentucky. The authors carefully studied this section of the country and skillfully sketched what seemed to them to be the life of a normal boy growing up in pioneer Kentucky.

Their zeal for their subject causes some parts of Graham's youth to be unreal and strained. The cultural opportunities of Graham's childhood home were likely too meager for him to get books with as little difficulty as the authors suggest. And his traveling here and there, for example, "to watch the races at Lexington Jockey Club," savors more of romanticism than realism. The proximity of Green County to Lexington, the home of Henry Clay, is four hours by automobile—to the pioneer it was that many days of hard travel.

How much did Graham contribute to Lincoln's education? Here again we may wish for more documentary source material. Carl Sandburg makes but four brief references to Graham's connection with Lincoln's life in his monumental biography. Lincoln, with his yearning for knowledge, doubtless found in Graham at New Salem the answer to his deepest desires. But it is probable that Graham's contribution to Lincoln's education was not in the quantity of studies pursued under him but in the systematizing and organizing of his educational work.

The worth of this volume to the Lincoln studies rests very largely upon the side lights it gives to the time and communities in which Lincoln lived. If Lincoln knew about Graham's being turned out of the Baptist Church for signing a total abstinence pledge to refrain from drinking liquor, and about Graham's father's being turned out for drinking, some of his apprehensions about the sincerity of churches might be understood. Perhaps in this connection he could sympathize with the member of Graham's church who, having witnessed the dropping of the one for temperance and the other for tipsying, held up a full whiskey bottle and asked, "Just how much of the critter should a feller drink for good standing?"

The pioneer school compares so meagerly with modern ones that one quickly discounts its worth. But the best pioneer schoolmasters had methods that were educative and effective. The informal hours of recreation with debating societies, spelling bees, and "speakings" not only entertained but educated. Someone interested in the development of the West could profitably study the influence of frontier debating societies in the nation's social and political growth.

Some of Graham's educational maxims are worth perpetuating. He urged the persons who learned to read to comprehend what they read—to write it out in one's own words. "Learn something every day as long as you live. The supply will never give out. Never go to sleep without having done this." After Graham had heard Emerson, who, in his judgment, had read more than he had thought, he resolved to spend more time thinking and less time reading.

In the making of the culture of America, the pioneer schoolmaster believed that the use of teaching materials conducive to the creating of sound morals would do double duty—it would educate the pupils on both the rudiments of learning and the basic concepts of Christian morality. The textbooks and teaching aids that Graham used incorporated this conception. The Bible was read by Graham, and the authors here note that "he made no comment" upon what he read. In later years, Graham used McGuffey's readers with their unabashed comments upon what was right and wrong.

Perhaps due to what the authors themselves call "human myopia," this book reveals a pathetic lack of appreciation of the work of the pioneer preacher, Peter Cartwright. Methodist revivals under Cartwright, they continually reiterate, were always associated with the "jerks." I am inclined to feel that they do not understand the constructive influence of revivalism upon the new frontier. Anyone familiar with the history of the West knows that there were emotional excesses in Methodist meetings. Yet the lonely frontier with its ever-present trials and dangers invited the emotional excesses, and they were more or less associated with all pioneer churches. The contributions of pioneer Methodism to Illinois are unquestioned and require no defense.

The fact that Cartwright and Lincoln often were opponents does not call for minimizing the former to magnify the latter. Both made their own

IN YOUR BOOK SECTION

The Bible Speaks to Our Day, reviewed by Gaston Foote, First Methodist Church, Montgomery, Ala.

The Dark Night of the Soul, reviewed by Russell L. Dicks, chaplain, Wesley Memorial Hospital, Chicago, Ill.

In the Margins of Chaos, reviewed by Woodrow Geier, editor, THE PASTOR.

Mentor Graham: the Man Who Taught Lincoln, reviewed by John O. Gross, contributing editor, THE PASTOR.

R. P. Marshall, Methodist pastor, Brooksville, Fla., reviews several significant books on worship.

contributions in their own unique ways to early Illinois. To intimate that Cartwright would use an honorary degree from McKendree College, one of the four schools in Illinois that he helped to found, to offset "the long years of intent and earnest study the lawyer [Lincoln] had put in" is absurd.

It may be reiterated that the value of this book is in dignifying and honoring the pioneer schoolmaster. In reconstructing the life of Graham, many liberties have been taken. The foreword, however, clarifies the authors' aims and intentions and gives their justification for the use of all the materials they found "to make the man Graham more seeable." In the book Mentor Graham is made to live, and his life story is stimulating. This reviewer's personal interest in the book was augmented by having met while reading it a former pupil of Graham, Mrs. Laura Hart Knoles, mother of President Tully C. Knoles of the College of the Pacific, who as a child went one term to Graham in Illinois and on one occasion during a heavy snow was carried to her home by him on his horse.—***John O. Gross.***

Days of Man's Inhumanity—A Story of Relief Missions

IN THE MARGINS OF CHAOS, *by Francesca M. Wilson. Macmillan Company, 313 pp., $3.*

To read *In the Margins of Chaos* is to understand much of the background of World War II. But this book is no systematic discussion of economic, political, and social problems; it is rather the story of a relief worker's experiences during the two world wars and during the so-called years of peace between these wars. As a representative of the Society of Friends, Miss Wilson worked in France, Corsica, Serbia, Austria, Russia, North Africa, Spain, Hungary, Rumania, and Holland. *In the Margins of Chaos* presents the recollections of her work in all these lands. Perhaps the most interesting chapters deal with Miss Wilson's experiences in Austria, Russia, and Spain.

In postwar Vienna, Miss Wilson saw the hunger, hopelessness, and degradation that marked the break-up of the old Empire. "This was the period of racketeers and gangsters, of rum-running and high-jacking in America. The speculation and profiteering that went on in Vienna was far more wicked and cruel than this. The crimes it committed were against the weak and helpless—against children and the very poor. It was done without personal risk: most of it well inside the law, and if not, everyone knew that the law was too feeble to prevent it. Courage was needed by a gangster in Chicago, but none by a currency manipulator in Austria." The profiteering created more cruelties. The peasants, for example, preferred to give their milk to the pigs rather than to send it to Vienna, at a low fixed price, to feed starving babies. Vienna's tenements "seemed like the circles of the Inferno." The people rummaged for rags, bones, and parings of food in the refuse dumps of the city. Spengler's *Decline of the West* had great vogue among the intellectuals. Austria's feeling of doom prepared the way for Hitler. Anti-Semitism thrived.

Famine relief in Russia presented problems just as difficult as the miseries of Austria. Miss Wilson went to the province of Samara, in Russia's far southeast corner, in the year 1922. She heard stories of cannibalism, but she was unable to verify them. During the famine, "Sleigh loads of frozen uncovered corpses passed along the streets toward the cemeteries." Thousands of people died at the railway stations waiting for food to arrive from the outside world. The famine was made all the worse by the Allied intervention and blockade, an ill-fated attempt to place the Romanoffs back upon the throne and to throttle the Russian Revolution.

In Spain, Miss Wilson watched the slow strangulation of the Republic and the end of the Spanish Renaissance. The outlaw hordes of Franco were able to overthrow Spanish democracy because the Great Powers agreed on a policy of non-intervention, while Hitler and Mussolini sent to Franco the troops and arms he needed. The agony of the Spanish Republicans was prolonged because the fascists of Germany and Italy were in no hurry. The fascists were getting a rehearsal for the world war to come, and they were also getting Spanish raw materials for their rearmament campaign. Franco's fascists were getting back their old wealth and privileges. On Franco's side "business was booming, and the middle class flourishing." The workers and peasants were on very low wages and were constantly terrorized by the Phalangists, "the gangsters of the movement." As long as the Republican forces held out, Miss Wilson and her colleagues directed relief efforts among the people. The plight of the multitudes of starving and homeless was indescribable. Famine and disease and the armies of Franco gave the world a preview of what was to come. When the Spanish nightmare was over, the Spain of the large estates—the Spain of almost unprecedented exploitation and tyranny—was restored. In the margins of chaos indeed!

In the Margins of Chaos contains much unpleasant reading, though not all of the book deals with man's inhumanities. Everywhere the author saw the nobility of the human spirit and she managed to report that nobility with sharp insight. She concludes that the foreign relief missions of her time were memorable. There was nothing like them before except in the great ages of Faith when monks and friars poured over Europe, nursing the sick and feeding the hungry. "But the modern missions were not actuated by proselytising fervour. The Greeks put up a statue to Pity, and Pity was at the back of them; and a sense—how ironic at such a time—of the value of human life. How important every peasant and every starving child to the Sisters who nursed and fed them! Perhaps it is necessary to have this in war-time to redress the balance a little and to remind us that in the end delicate things outlast the coarse, that love is stronger than the waters that try to quench it and a child's laughter still heard when the roar of battle subsides."—***Woodrow Geier.***

Books on Liturgy

By R. P. MARSHALL

DESPITE the fact that liturgy has not received very much attention from present-day Protestantism, there are indications that this lack is being remedied. Such writers as Albert W. Palmer, Dean Sperry, and, in our own denomination, Clarence Seidenspinner, are bringing to the attention of Methodists, Congregationalists, and Presbyterians, the long neglected uses of liturgy.

Among the newer books should be listed a little volume which is not properly classified as liturgical, yet which will prove valuable to the minister who wishes to understand the rites of other churches besides his own. It is Florence Mary Fitch's book *One God*, designed especially for children, but intensely interesting to adults as well. This profusely illustrated book shows the various ways in which Jews, Catholics, and Protestants conduct worship. There are pictures of the Jewish synagogue, the Passover Seder, and other features of Jewish ceremonial, along with a simple account of the Jewish religion as it exists today. These illustrations are beautiful photographs which will go far toward establishing understanding of Jewish customs.

Perhaps the best section of the book deals with the Catholic Church, whose impressive ceremonials are explained by means of pictures and text. Nowhere is the sadly divided state of Protestantism more plainly seen than in this volume, for, lacking any uniform ceremony to describe or picture, the author is forced to fall back upon pictures of pretty little girls sitting in Sunday school, and a portrait of an organist who "sometimes gives special recitals."

Such a book will be helpful to the pastor who wishes to teach a course on worship in the various denominations. The pictures will provide material for many discussions.

Understanding Religion, by Bernard Iddings Bell, is a book for the pastor's class in religion. While written from the Episcopal viewpoint, it has been used with success by Methodist pastors. Its reference to liturgy is only incidental, yet it has great value as a basis for liturgical study by those who are not familiar with the position of the liturgical churches.

The Altar and the World, also by Dr. Bell, is an Anglo-Catholic treatment of Holy Communion. In this volume the author calls for more frequent celebration of the Lord's Supper, and he notes with surprise that one of the least "Catholic" of sects, the Disciples of Christ, insists upon celebrating communion once a week. He might have cited the example of John Wesley who urged his people to commune each day, if possible, and in his eighty-seventh year recorded that he had taken Communion ninety-two times in twelve months. The major portion of the book is an interpretation of the ritual used by the Church of England and the Protestant Episcopal Church. Because of the fact that our own Methodist ritual is based upon the former, Methodist ministers will derive great benefit from a study of this volume.

Not long ago, I found a book which had escaped my attention for fifteen years, yet which is extremely readable and informative. I do not know whether or not it is in print at this time. *The Quest for Experience in Worship*, by Professor Edwin H. Byington, traces the quest for this experience through the liturgical churches and the non-liturgical bodies, and then gives five valuable chapters full of suggestions and criticisms. It is interesting to note that most of his prophecies concerning the progress of liturgical interest have been fulfilled. The most valuable part of the book is found in the author's brilliant descriptions of the various liturgies and ways of worship found in the eastern churches, the Roman Church, the Lutheran Church, and the Anglican Church. The reader will find almost all of his questions regarding liturgy answered in this book.

No student of liturgy can afford to confine his reading to Protestant books, for the full flowering of liturgical knowledge has not come through followers of Luther or Calvin. Luther was concerned with doctrine and experience, and was content to purge the liturgy of some of its objectionable (to him) features and let it go at that. His one great contribution to church worship came through the introduction of hymns in the vernacular. Lutheranism sang its way into the hearts of the people. Calvin based his Sunday worship upon stern and practical grounds and gave to the sermon the place which had formerly belonged to the Mass.

For the full-rounded picture of liturgy through the ages, therefore, one must add to his reading some books on Roman Catholic and Anglo-Catholic practice. To be exact, only the Catholic churches have a *liturgy*, for the word is primarily applied to the Canon of the Mass.

But take up a modern Roman Catholic book, such as *The Splendor of the Liturgy*, by Maurice Zundel, and you will speedily become lost in the maze of unfamiliar actions and attitudes. In his preface, the author states, "The Mass is a mystery which must be made for us a living experience. . . . The Mass is the supreme action, the act of Redemption itself in the memorial which makes it present." Such is the Roman Catholic view, which takes the simple ceremony of the Lord's Supper and transforms it into a magnificent dramatization of the sacrifice of Christ upon the Cross. Before the eyes of the devout Catholic, his Lord is crucified again and laid in the tomb. What wonder that our Communion seems without meaning to them—or that we are appalled by the pageantry and the mystery of their crowning act of faith. Zundel, a French priest, uses the various parts of the liturgy of the Mass as texts for meditations which are full of significance to the pious priest but seem often far-fetched to the critical Protestant. To understand the Catholic view, one must see the picture of the Mass as, in the words of the publishers, "the Mystical Body" revealed. "The Mass is a sacrifice to be offered—by the priest, by the congregation—a mystery to be lived. . . ."

Also helpful to the Protestant student is the old book, *Living With the*

Church, by Otto Haering, which is a handbook of instruction in the liturgy of the church year. Here one will find a running commentary on the church year with its various festivals, and many questions will be answered. If the Methodist pastor is inclined to thank the Lord that he does not have to learn his way through the mass of ceremonial, let him also reflect that we have lost much in our casual acceptance of a type of worship which places all of the emphasis upon the organist, the choir, and the sermon. After all, the Catholics may have overelaborated the ceremonials of the ancient Church, but we have oversimplified them.

The Protestant minister who is curious about Catholic customs will do well to read the very interesting volume, *Catholic Customs and Symbols*, by Monsignor Hugh T. Henry, in which he will find the answers in simple language.

The only recent contribution to liturgical literature to come from Methodist sources is the delightful *Christian Symbolism in the Evangelical Churches*, by Thomas Albert Stafford, which gives a Protestant treatment to the subject of symbolism in architecture, art, and liturgy. Dr. Stafford, who for years has given his life to the somewhat prosaic task of dealing with actuarial tables and mathematical complications in his work as head of the Chicago office of the Board of Pensions, in his book reveals himself as an artist (he drew the very fine illustrations) and as a lover of beauty in religion.

Clarence Seidenspinner, whose first book, *Form and Freedom in Worship*, was a plea for liturgical reform in Protestantism, is a Methodist who, while clinging to much of the tradition of the past in worship, still hopes that liturgy may become "modernized" somewhat to fit the present day. He is almost alone in his contention that new forms may be better than old, for nearly all of the writers on liturgy today are finding new meaning in the old words and action that seems to place them above time and change.

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Books on Liturgy

One of the most fertile sources of liturgical help is to be found in books published by writers of the Protestant Episcopal Church, whose Prayer-Book liturgy is essentially the same as our own. The remaining books are from this source.

A Commentary on the Holy Communion, by W. Tate Young, is a small book designed to aid the pastor in explaining the Holy Communion to children. Mr. Young holds to the High-Church theory of the Sacrament and believes that the Eucharist is the principal act of Sunday worship. In other words, it fulfills the same function as the Mass in the Roman Catholic Church. (Some Anglo-Catholic writers use the word "Mass" in referring to the prayer book ritual for Communion.) The author sums up his theory in these words, "One great value of the Sacrament is its objectivity. Protestantism tends to become subjective. And a subjective religion is not healthy. Introverts, as they are called, become morbid. They are self-centered and subject to strange mental disorders. . . . After going through all the spiritual struggles common to those who deny the reality of sacramental worship, I have found a peace and joy and a reality in our Church which I had never dreamed existed."

The Religion of the Prayerbook, by Walden Pell and P. M. Dawley, attempts to give an exposition of the religion of the prayer book of the Protestant Episcopal Church, and, as before stated, any such exposition will be of interest to Methodists, who share with their Episcopal brethren many of the treasures of this great book.

The volume is arranged according to the great doctrines of the Church, as contained in the Thirty-Nine Articles (which John Wesley compressed into twenty-five) and each doctrine is explained in the light of general prayer book teaching.

Our Church, One Through the Ages, by William Postell Witsell, is an interesting history of the Anglican Communion, beginning with the original Holy Catholic Church and tracing the development down through the Reformation movement in England which resulted in the establishment of the Church of England and the organization of the various indigenous churches, especially the Protestant Episcopal Church in the United States. The author, an Anglo-Catholic, labors to prove his point that this church is a lineal descendent of the ancient Catholic Church and that there was never a break in that continuity. English Catholics did not revolt against the Church; they merely refused to accept the authority of the "bishop" of Rome, and the Anglican Communion, comprising all autonomous churches in communion with Canterbury, is one of the three great branches of the Church—The Roman Catholic, the Orthodox, and the Anglo-Catholic. Like Roman writers, he classes the various Protestant denominations as schismatics.

One thing deserves mention, and that is the common tendency of Anglo-Catholics to write church history as a unit beginning with the original Church. It is worthy of emulation by Methodist writers, who, almost invariably, begin our history with John Wesley, losing all touch with the background of the Universal Church. A case may well be made for the continuity of tradition in our own division which extends, through the Church of England, to the Universal Church, and Methodists should cease teaching their history as if it all began with John Wesley; for Wesley was not the founder of a new Church, but the purifier of the old.

The American Lectionary, by Bayard H. Jones, gives the story of the revised lectionary (Bible readings in the Church Year) which has been adopted by the Protestant Episcopal Church, and is valuable to all students of liturgy. The Methodist reader may be tempted to thank God that he is not bound by the traditions of a lectionary, but he will learn that only by a continuous plan of scripture reading throughout the year will churchgoers be made familiar with the Book of Books.

Why Go to Church, by David K. Montgomery, is an interesting book for laymen. It offers in simple and exceedingly interesting form a series of chapters on the Church and what it offers to man. There is no attempt to meet the nonreligious on their own ground by presenting a merely worldly case for church attendance, arguing that it is a good thing to be with the best people, to spend some time in quiet, to listen to good music, and so forth. Instead, the author bases his argument on the positive thesis that the Church is of God and that "man goes to church as a rational creature to acknowledge the sovereignty of God, to worship Him in the beauty of holiness." The church is the only place where God is truly worshiped as He would be worshiped—in the company of men and in the company of heaven.

Other chapters take up the various elements of worship and explain them to the layman. A discussion of the sermon brings out the author's contention that the sermon should be a vehicle of teaching, more than of exhortation. "When men in their worship of God find the strengthening gifts of the Holy Spirit made available to them in the sacraments and prayer, and interpreted for them in the sermon, then the Gospel becomes in very truth 'comfortable,' and courageous preaching finds its clear vindication."

* * *

The Altar and the World, by Bernard Iddings Bell. Harper & Brothers, 148 pp., $1.25.

The American Lectionary, by Bayard H. Jones. Morehouse-Gorham Co., 163 pp., $2.50.

Catholic Customs and Symbols, by Hugh T. Henry. Benziger Brothers, 322 pp., $1.90.

Christian Symbolism in the Evangelical Churches, by Thomas Albert Stafford. Abingdon-Cokesbury Press, 176 pp., $2.

A Commentary on the Holy Communion, by William Tate Young. Morehouse-Gorham Co., 101 pp., $1.50.

Form and Freedom in Worship, by Clarence Seidenspinner. Willett, Clark & Co., 186 pp., $2.

Living With the Church, by Otto Haering. Benziger Brothers, 191 pp., $1.36.

One God, by Florence Mary Fitch. Lothrop, Lee & Shepard Co., 144 pp., $2.

Our Church, One Through the Ages, by William Postell Witsell. Edwin S. Gorham, Inc. (Morehouse-Gorham Co.), 403 pp., $2.

The Quest for Experience in Worship, by Edwin H. Byington. Harper & Brothers, 211 pp., $2.

The Religion of the Prayer Book, by Walden Pell and P. M. Dawley. Morehouse-Gorham Co., 219 pp., cloth, $2.50; paper, $1.50.

The Splendor of the Liturgy, by Maurice Zundel. Sheed and Ward, Inc., 320 pp., $3.

Understanding Religion, by Bernard Iddings Bell. Morehouse-Gorham Co., 249 pp., $1.90.

Why Go to Church? by David K. Montgomery. Morehouse-Gorham Co., 174 pp., $2.25.

The Constant Word

THE BIBLE SPEAKS TO OUR DAY, *by George Barclay. Westminster Press, 93 pp., $1.*

As the title suggests, this book brings the ancient stories of the Bible into the modern arena of action and demonstrates the fact that the Word of God is both timely and timeless. It is a unique little book in that it reveals the Bible as being as modern as tomorrow's sunrise and, at the same time, states that the conditions under which modern civilization finds itself are as ancient as human history.

Consider the author's treatment of the story of Naboth's vineyard (I Kings 21). King Ahab, desiring more land near his palace, sought to buy the land. Naboth loved his land and refused to sell. Ahab would have dismissed the incident but domineering Jezebel had other ideas. Naboth was stoned to death and the vineyard came into the possession of the King. And, standing in the midst of the moving incidents, there was the prophet of God, Elijah.

Dr. Barclay says the story clearly teaches that (1) kings are under God, and owe obedience to Him. God today calls kings (governments, states), into account for their actions. (2) A nation, to be healthy, needs in its life, prophets of God whose main task is to speak for Him. It is the business of the Church to speak to the nation—to be not merely an echo but a voice. (3) The common man (Naboth) has rights because he is a person for whom God cares.

Some of the chapters are, "Isaiah and the Hitler of His Day," "Home-Made Gods," "The Citizen a New World Needs," and "The Church the Hope of the World." Throughout the book, we are convinced that the Bible *does* speak to our day offering us the love of a Holy Father, Christian standards of conduct made concrete in Jesus, and a Christian fellowship gathered out of all races and nations.—***Gaston Foote.***

Restricted Help for Counselors

THE DARK NIGHT OF THE SOUL, *by Georgia Harkness. Abingdon-Cokesbury Press, 192 pp., $1.50.*

This book could be divided into three parts, although the writer does not make such a division. The first part describes the extreme mental suffering through which some persons pass. The sufferings of selected medieval mystics, of John Fox and John Bunyan, and several case biographies of contemporary persons that have come to Dr. Harkness' attention are presented. Certain theological implications of such suffering are then considered.

The next chapters, which I would call section two, deal with death and immortality, body and spirit, personal sin, and the sins of society. The author describes the close interplay of the body and the spirit and how the one may make the other sick. She also recognizes the difficulty of distinguishing between sin and sickness.

The book closes with two chapters which present selections from the devotional literature of medieval mystics which the author feels point the way out of the dark night.

Each of the parts of this book, as I have divided it above, might stand alone, with credit to the author, as a contribution to the growing literature of pastoral counseling. But taken together they present serious problems. The first part of the book describes a type of mental illness known to psychiatrists as the manic-depressive psychosis. The cause of this illness is unknown, but it is known that most all persons suffering from it get well whether they pray or not, if they do not commit suicide before recovery takes place. It is characteristic of this illness that it recurs. This condition is now treated successfully with the electrical shock method. To tie up part two and part three with part one in a single book makes the whole book of questionable value, however well it may be written. And it is well and interestingly written, as Dr. Harkness' books always are.

The book is not for the uninformed. Therefore, it should not be given to depressed parishioners.—***Russell L. Dicks.***

". . . about the finest piece of thinking we have read. The reward comes to him who thinks with the author—even thinks back at him."
—John L. Hill
(in Broadman Book Talk)

THE CRISIS OF FAITH

BY
STANLEY ROMAINE HOPPER
Winner of the recent Abingdon-Cokesbury Prize Contest

Thinking people today are asking many questions. They want to know what has happened to humanity, why this deluge of destruction. Dr. Hopper goes deeper than politics and economics to explain this modern tragedy. He describes the schism in man's soul—the crisis of faith through which the world is passing.

The Crisis of Faith is proving to be one of the most significant analyses of our Western cultural crisis yet made. It contains two significant elements: *first,* a brilliant examination of the root causes of the crisis; *second,* the exposition of a *new* philosophic standpoint, the "Cruciform view." Part I concerns itself with *Our Fatal Heritage,* a residue from the past of tragic contradictions in thought and practice. Part II, *Our Heritage of Faith,* stresses the opportunities of freedom made possible by absolute crisis, in which the cruciform view may function. Brilliant, deep-searching, rich in scholarship and insight, *The Crisis of Faith* marks a milestone in theological writing.

Reviewers Acclaim
The Crisis of Faith

". . . a rich book, brilliantly written. It will startle us wide awake to realities we have overlooked."—*Philadelphia Evening Bulletin.*

"No American writer has succeeded better in showing how dynamic a force the 'dialectical theology' can be."—*Religious Book Club Bulletin.*

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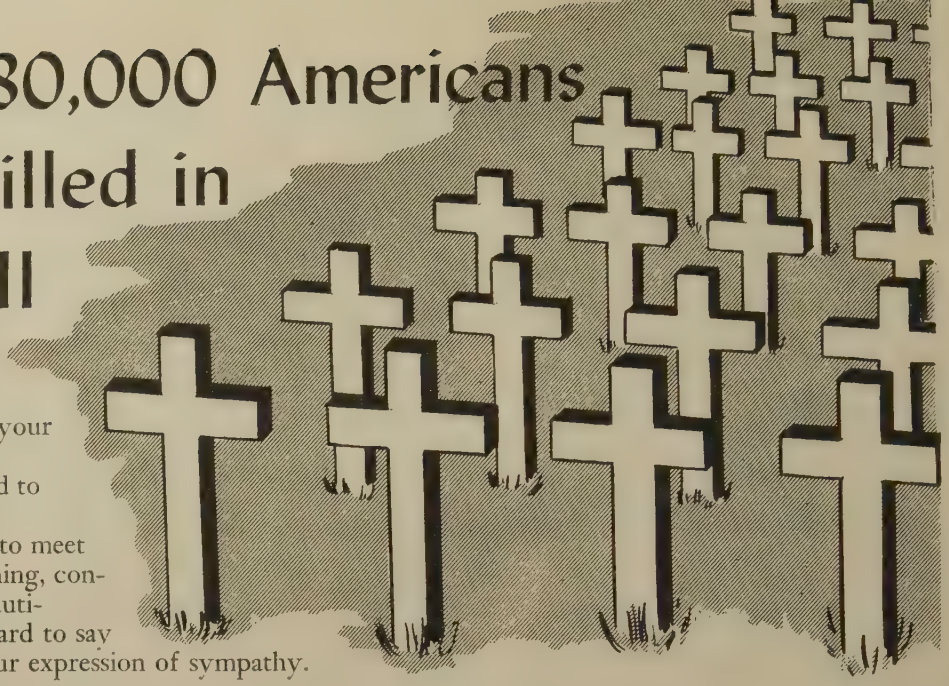
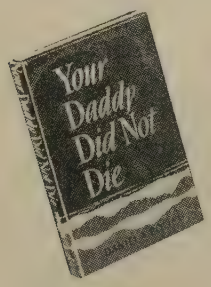
More than 180,000 Americans have been killed in World War II



As that number increases so does the need for meaningful comfort. Your friends—the members of your congregation—who have lost loved ones in this war need something solid to cling to. Something to steady their faith. These ten books were chosen to meet this great need. They are strengthening, consoling, fortifying; and each says beautifully what you sometimes find so hard to say yourself. Give one or several as your expression of sympathy.



YOUR DADDY DID NOT DIE—*by Daniel A. Poling.* Immediately after receiving final word of his Chaplain son's death, Dr. Poling wrote a letter to his year-old grandson. That letter was the genesis of this book. It is the simple story of an American—his childhood, boyhood, manhood. Its pages are radiant with a message of Christian faith. (*GP*) **$2.00**

THE WILL OF GOD—*by Leslie D. Weatherhead.* Here is straight thinking about God's part in personal loss and world disaster. By dividing the phrase "the will of God" into three component parts, the author establishes a thought basis readily acceptable. *First*, "intentional will"—the things God purposes to do. *Second*, "circumstantial will"—the best way out due to situations brought about by forces of evil. *Third*, "ultimate will"—a statement of belief that no evil can ultimately defeat God's purpose. (*AC*) ..... **75¢**

WHY DO MEN SUFFER—*by Leslie D. Weatherhead.* The book's central theme is the reconciliation of our suffering with the goodness and power of God, repudiation of the idea that an individual's suffering is always punishment of his sin. Emphasizing the redemptive aspect of human suffering, the author shows that which makes us share the results of other's ignorance and sin as well as their contributions to our happiness. (*AC*) **$1.25**

UPON THIS ROCK—*by Emile Cammaerts.* In writing this tender memoir to a son who lost his life with the RAF. a father hands on a beautiful, triumphant message to all who face the fact of death. This story of victorious faith will help every parent who has lost a son. (*HA*) .. **$1.00**

JERUSALEM THE GOLDEN—*by Arthur Wentworth Hewitt.* Recorded for the world today, this glowing testimony is the result of a minister's own search for an answer to the question, "If a man die, shall he live again?" He writes from the best of his own religious and meditative experience. (*AC*) **$1.50**

VICTORIOUS SUFFERING—*by Carl A. Glover.* An astonishingly thorough treatment of the problem of human suffering. *All* readers will find here a real strengthening of the spirit—comfort and hope for sufferers as well as those who minister to them. (*AC*) **$1.00**

IF THEY DON'T COME BACK—*by H. Adye Prichard.* The letter which prompted this book was written by a friend who had recently lost his daughter. In answering this father's plea for confirmation of a life hereafter, the author simply, gently, and beautifully offers abiding comfort to millions who are doing their best to carry on under the bitter shadow of total war. (*MC*) **$1.25**

A BOOK OF COMFORT—*edited by Eric Parker.* A book for the bereaved, these quotations from outstanding British and American writers and from the Bible have been chosen with deep sensitivity and understanding. The inspiring poetry and prose will be solace to many who have lost loved ones. It brings not only consolation; it also brings the help one gets from hope—the hope of things present, of this world, or of things belonging to the world which is to come. (*HA*) **$1.50**

THE FAITH OF MAN SPEAKS—*edited by Helen Woodbury.* This anthology of poetry and prose is a living testament of man's faith in God and in the immortality of his own soul. It comprises over 350 thoughtfully chosen selections. Some have been penned in the moment of first grief of bereavement; others are outpourings of lofty minds in inspired moments; still others are dispassionate statements summarizing years of scholarly reflection upon God and the meaning of death (*MC*) **$1.75**

COMFORT FOR THOSE WHO MOURN—*edited by O. V. Armstrong.* Here is a collection of prose, poetry, and Scripture which brought solace to Mr. Armstrong following the death of his wife. And he has edited this volume with the desire to bring consolation to others in sorrow. The selections are divided into six parts—each inspiring new hope in the hearts of its readers. Designed as a gift volume; bound in white embossed cardboard cover; printed in purple and black. (*AC*) ..... **50¢**

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A Program of Visual Education

By Paul S. Kurtz

A well-planned program of visual education is a great aid in constructive teaching in the church school, believes Paul S. Kurtz, Methodist pastor at Plainville, Mass., who here presents the program which he has planned for the coming church school year:

A PROGRAM of visual education is now possible for the average church school. For many years such a program has been only a dream of the future, but now, with materials already available, we can have this program at a very nominal cost. With this belief in mind we have prepared a program for our own church (200 members) to be used in our church school, our evening youth meetings, and in our vacation church school. The pictures will supplement the lessons for these groups.

Because ours is a small school and space is limited, we use the Group Graded lessons in our church school. For this reason, our visual materials will be co-ordinated with this set of materials. A similar program could be worked out, however, with closely graded material, or any other material that the church school may be using.

We plan to use these types of visual aids during the year: (1) 2"x2" Kodachrome slides (for which we own the projecting equipment). The average cost of a projector for these slides would be from $35 to $60. Such projectors may be purchased at any time from The Methodist Publishing House. (2) 16 mm. silent moving pictures (for which we borrow a projector from our public school). Perhaps I have been fortunate, but I have never lived in a community where it was not possible to borrow such a projector, either from an individual or from the school. The price of these projectors runs from $160 to $190, and they, too, may be bought from The Methodist Publishing House. (3) 16 mm. sound moving pictures (again we borrow the projector from the public school). These projectors are more difficult to borrow, because of their greater cost. Many small churches could not afford to own them. They can be purchased now, and would make a good investment for any church or church school. They require a priority, but any church can get one. The cost is usually between $350 and $450, and they are available from The Methodist Publishing House. It must be remembered that these sound projectors can project silent film also.

There are many good sources of educational pictures. State universities will now have an excellent choice at a nominal cost. But as a general rule they are rather short on religious pictures, so for the purposes of this program, we have not included them on our list of sources. In this program, we have consulted the following sources:

1. The Department of Visual Education
150 Fifth Avenue, New York City.

2. Visual Education Department
Missions Council—Congregational Christian Church, 14 Beacon Street, Boston, Mass., or 19 South LaSalle Street, Chicago, Ill.

3. The Y.M.C.A. Motion Picture Bureau
(You may order these pictures from the nearest Methodist Publishing House.)

4. The Religious Film Association
(Same as number 3 above.)

5. The Board of Education and the Board of Missions and Church Extension of The Methodist Church.
(Same as number 3 above.)

As is true with any worth-while project, there is immense value to planning ahead a program of visual education. In this way, a balanced and adequate program is assured. By ordering pictures well in advance, one will be certain to get the pictures he wants, when he wants them. Some of the picture agencies give liberal discounts for "block booking."

Following is the program of visual education which we plan to use in the junior, intermediate, and senior departments of the church school during the period from October, 1945, through September, 1946:

JUNIOR GROUP GRADED LESSONS (Grades 4, 5, 6.)

Teaching Unit	*Title of Picture*	*Source**	*Cost*
1. Palestine the Land of Bible Stories. (8 wks.)	"Pilgrimage Through Palestine" Travelogue, 10 min., Sound.	4	$1.50
2. Christmas Time. (5 wks.)	"When Jesus Was Born." Historical, 1 reel, 15 min., silent	4	2.25
3. Missions—Africa. (4 wks.)	"Children of Africa." 2 reels silent.	1	1.00
4. The Life of Jesus (13 wks.)	"The Child of Bethlehem." 22 min., 2 reels, sound.	4	6.00
5. Telling the Story of Jesus. (9 wks.)	"Faith Triumphant," life of St. Paul. 22 min., sound	4	6.00
6. Our Church. (4 wks.)	"Methodist Good Neighbor Policy in Cuba." 72 Kodachrome Slides.	1	.75
7. Finding Out About Alcohol. (4 wks.)	"The Beneficent Reprobate." 3 reels, sound.	3	.50
8. "This Is My Father's World." (5 wks.)	"God Who Touchest Earth With Beauty." 50 Kodachrome slides.	2	.50

INTERMEDIATE GROUP GRADED LESSONS (Grades 7, 8, 9.)

Teaching Unit	*Title of Picture*	*Source*	*Cost*
1. Stories of New Testament Characters. (8 wks.)	"The Way of Salvation," Paul, Silas, and Timothy. 25 min., sound.	4	$6.00
2. Psalms and Hymns. (5 wks.)	"Illustrated Hymn Slides." 48 Kodachrome slides.	2	.50
3. Methodist Missions in Africa. (4 wks.)	"The Story of Bamba." 3 reels, silent.	1	1.50
4. What It Means to Be a Church Member. (9 wks.)	"The Panorama of the Christian Church." 150 Kodachrome slides. 50c, or per week	2	1.00
5. Worship at Easter. (3 wks.)	"The Living Christ." 1 reel, 15 min., silent.	4	2.25
6. We Learn About God From Jesus.	"The Golden Valleys." Story of migrant work in Calif. 56 Kodachrome slides.	1	.75
7. Neighbors All. (4 wks.)	"The Good Samaritan." 12 min., sound.	4	3.00
8. My Father's Work and Mine. (8 wks.)	"The Story of Dr. Carver." 1 reel, sound.	3	1.50
9. Learning About Alcohol. (2 wks.)	"It's the Brain That Counts." 2 reels, sound.	3	.50
10. Our Friends. (3 wks.)	"As We Forgive." 1 reel, 16 min., silent.	4	1.50

* Refers to the five sources listed.

SENIOR GROUP GRADED LESSONS (High School and Young People.)

Teaching Unit	*Title of Picture*	*Source*	*Cost*
1. The Church Through the Centuries. (9 wks.)	"The Panorama of the Christian Church." 150 Kodachrome slides. 50c, or per week	2	$1.00
2. Christian Ideals for Marriage. (4 wks.)	"The Wrong Way Out." 2 reels, sound.	3	3.00
3. We Choose Africa. (5 wks.)	"Song After Sorrow." 2 reels, 25 min., silent.	4	3.00
4. Personality of Jesus. (12 wks.)	"The Prodigal Son." 22 min., sound.	4	6.00
5. Christian Standards of Recreation. (4 wks.)	"Creative Play for a New World." 50 Kodachrome slides.	*	1.00
6. My Job in the Church. (2 wks.)	"Finding Your Life Work." 2 reels, sound.	3	3.00
7. Americans All. (3 wks.)	"Children of the Crowded Street." 2 reels, silent. Black and white Kodachrome	5	1.00 2.00
8. What Is Worship? (4 wks.)	"The House of the Lord." 51 Kodachrome slides.	5	.75
9. Making the Community Christian. (4 wks.)	"Three Cities." 1 reel, sound.	3	.50
10. God Speaks Through the Prophets. (5 wks.)	"Return to the Promised Land." 20 min., sound.	4	5.00

* Order from Des Moines Area of The Methodist Church, Office of Christian Education, 303 Old Colony Bldg., Des Moines, Iowa.

ADDITIONAL SESSIONS FOR JUNIORS (Grades 4, 5, 6.)

Teaching Unit	*Title of Picture*	*Source*	*Cost*
1. The Bible and Other Books. (8 wks.)	"The Book of Books." 15 min., sound.	5	$1.00
2. Ways of Keeping Christmas. (5 wks.)	"Christmas in the Orient." 29 Kodachrome slides.	2	.50
3. Christian Festivals in Africa. (4 wks.)	"A Day in an African Village." 2 reels, silent.	1	1.00
4. When We Give. (4 wks.)	"The Widow's Mite." Kodachrome slides.	2	.50
5. Learning from Jesus. (5 wks.)	"As We Forgive." 1 reel, 16 min., silent.	4	1.50
6. They Lived as Christians. (4 wks.)	"Children in Search of God." 1 reel, 15 min., silent.	4	1.50
7. The Church and America's Uprooted Peoples. (4 wks.)	"Among California's Migrants." 1 reel, silent.	1	.50
8. Let All Things Praise the Lord. (5 wks.)	"Seasons and Their Causes." 1 reel, sound.	3	1.50
9. Christian Citizens. (4 wks.)	"Youth in Crisis." 2 reels, sound.	3	1.00
10. What It Means to Be a Friend. (4 wks.)	"If a Boy Needs a Friend." 1 reel, 15 min., silent.	4	2.00
11. Work and Workers. (5 wks.)	"Medicine on Guard" 2 reels, sound.	3	3.00

INTERMEDIATE FELLOWSHIP—EVENING MEETINGS (Grades 7, 8, 9.)

Teaching Unit	*Title of Picture*	*Source*	*Cost*
1. The Church Family at Work. (5 wks.)	"Work Campers, Jr." 2 reels, 25 min., silent. black and white Color	4	$3.00 5.00
2. What the Bible Has Meant to Other Persons. (5 wks.)	"Rebirth of a Nation." (Gen. and Madame Chiang Kai-shek) 3 reels, sound.	4	3.00
3. The World Needs Christmas. (3 wks.)	"The Child of Bethlehem." 2 reels, 25 min., sound	5	6.00
4. African Christians at Work and Worship. (4 wks.)	"What a Missionary Does in Africa." 3 reels, silent.	5	1.50
5. Our Minister. (2 wks.)	"Mr. Johnson Goes to School." (Negro minister) 1 reel, silent.	5	.50
6. Great Christians of Different Races. (4 wks.)	"A Day With Kagawa." 3 reels, silent.	5	1.50
7. They Also Serve. (3 wks.)	"Engineering." 1 reel, sound.	3	1.50
8. Gifts for My Church. (2 wks.)	"Sound Investments." 46 Kodachrome slides.	2	.50
9. Worship at Easter (2 wks.)	"The Living Christ." 1 reel, 15 min., silent. (Same picture used in Inter. C. S. Dept.).	4	2.25
10. Enjoying My Family. (3 wks.)	"On the Farm." 2 reels, 30 min., silent.	4	3.00
11. Guard Your Gray Cells—Alcohol (2 wks.)	"A Family Affair." 1 reel, sound.	3	.50
12. Who Is Successful? (3 wks.)	"Louis Pasteur, the Benefactor." 20 min., sound.	4	3.50
13. God in Nature. (1 wk.)	"God Who Touchest Earth With Beauty." 50 Kodachrome slides.	2	.50
14. A Christian Has Good Manners. (3 wks.)	"Lost and Found." 2 reels, 30 min., silent.	4	3.00
15. Better Ways to Worship. (5 wks.)	"A Class of Ninth Grade Girls Learn About Christian Symbols." 41 Kodachrome slides.	2	.50
16. Deciding About the Movies. (3 wks.)	"The Adventures of Tom Sawyer." 9 reels, sound.*	3	15.00
17. The Comics We Read. (2 wks.)	"Phantom Rocket," 1 reel, sound,** and "A Barking Dog." 1 reel, sound.***	3	2.50 ($1.25 each)

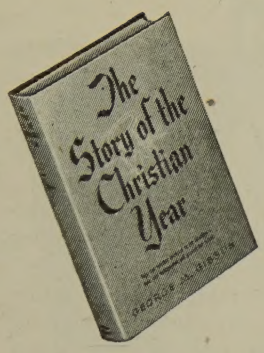
* A full length feature of the highest type. Could be used first as a basis for discussion and as example of the best type of movie, then given a general showing to defray expenses.

** Cartoon picture. Example of the "not so good" comics.

*** Cartoon picture. Example of a better type of comic.

THE EVENING MEETINGS OF SENIORS AND YOUNG PEOPLE

Teaching Unit	*Title of Picture*	*Source*	*Cost*
1. We Live in Deeds Not Years (1 wk.)	"Mastership." 24 min., sound.	4	$5.00
2. Widening Circles of Friendship. (3 wks.)	"Getting Acquainted with Jewish Neighbors." 131 Kodachrome slides.	2	.50
3. Religion and Politics. (3 wks.)	"Youth in Crisis." 2 reels, sound.	3	1.00
4. The Christian Contribution to World Order. (6 wks.)	"Americans All." 2 reels, sound.	3	.50
5. The World Needs Real Persons. (4 wks.)	"John Doe, Citizen." 1 reel, 15 min., silent.	4	1.00
6. The Bible Speaks Today. (4 wks.)	"The Unforgiving Debtor." 12 min., sound.	4	3.00
7. Beliefs That Matter. (5 wks.)	"Grace of Forgiveness." 27 min., sound.	4	7.50
8. Enlisting Others in the Work of the Church. (3 wks.)	"Youth Lends a Hand." 2 reels, 23 min., silent.	4	3.00
9. All One Body We. (1 wk.)	"Good News." 2 reels, 30 min., silent.	4	2.00
10. There's No Place Like Home. (2 wks.)	"Planning the Church Program of Home Religion." 40 Kodachrome slides.	5	.50
11. The Methodist Youth Fund at Work in China. (2 wks.)	"Peoples of Western China." 2 reels, 25 min., sound.	5	2.00
12. Religion in Europe. (1 wk.)	"England." 1 reel, sound.	3	1.50
13. Understanding among Christians. (2 wks.)	"Ave Maria." 10 min., sound.	4	1.50
14. Protestants in a Democracy. (2 wks.)	"Towards Unity." 11 min., sound.	4	1.50



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an extremely valuable book answering the rising interest in the cultural and spiritual values of the historic Church Year

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Here is concrete and illuminating support for Protestant churches, especially those with evangelical leanings, to make the fullest and best use of the church calendar tradition. No formalist in religion, Dr. Gibson understands the ancient objections to ritualism but also the positive values of a planned ecclesiastical year.

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Much from the Jewish and pagan festivals was taken over by early Christians and recentered in the growing experiences of the Early Church. From this point, the book traces the development of holy days through the great movements of the Church in Europe and Asia, and finally in America, where even the Pilgrims, who hated all formalism and special observances, added to their number—giving us Thanksgiving Day. The newer celebrations from Colonial times up to the immediate present are also reviewed, with an appraisal of the prospect for the future.

The book closes with a detailed and modernized calendar of the Christian Year, giving suggestion and direction for those who wish to follow a well-balanced program, including all the cardinal aspects of the Christian faith. Scores of striking illustrations by the author add to the charm of the book.

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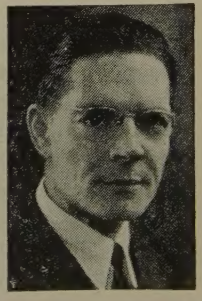
The Author:

George M. Gibson was born and reared within the folds of Methodism. After serving Methodist pastorates in Texas for twelve years, he spent ten years in Congregational churches in Ohio and Missouri. He is now pastor of the United Church (Congregational and Presbyterian) of Hyde Park, Chicago.



Teaching Unit	*Title of Picture*	*Source*	*Cost*
15. Choosing What I See and Hear. (1 wk.)	"Visual Aids and Their Use in Religious Education." 49 black and white slides.	2	.50
16. The Church and the Synagogue. (2 wks.)	"Eili, Eili." 10 min., sound.	4	1.25
17. New Services of the Church. (4 wks.)	Use picture produced for The Crusade for Christ.	*	*
18. What Is Education? (2 wks.)	"Finding Your Life Work." 2 reels, sound.	3	3.00
19. Discovering Resources in My Community. (2 wks.)	"When Work Is Done." 1 reel, sound.	3	.50
20. Looking Ahead (2 wks.)	"The Worship Committee in Action." 76 black and white slides (can be used only with a film strip projector).	5	.50

* Inquire from the Crusade for Christ headquarters, 740 Rush St., Chicago, Ill.

VACATION CHURCH SCHOOL

Teaching Unit	*Title of Picture*	*Source*	*Cost*
For Juniors: People Who Lived in Jesus Day.	"The Boyhood Home of Jesus." 1 reel, 15 min., silent.	4	$2 25
For Intermediates: Exploring the Bible With Intermediates.	"In Hallowed Paths." 1 reel, 15 min., silent.	4	2.00

PICTURES FOR TEACHERS AND CHURCH SCHOOL TRAINING CLASSES

Title of Picture	*Source*	*Cost*
"In Wisdom and Stature." 3 reels, Kodachrome, silent. (For Junior Dept. workers.)	5	$1.50
"Experiences Which Contribute to the Religious Growth of Primary Children." 12 Kodachrome slides.	5	.50
"Teaching the Youngest." 28 black and white slides. (For teachers of 4 and 5 year olds.)	2	.50
"When Children Worship." 35 black and white slides. (For workers with 6 to 12 year olds.)	2	.50
"How Children Learn." 36 black and white slides. (For teachers of 4 to 12 year olds.)	2	.50
"Changing the Primary Room." 51 slides.	2	.50
"The Smiths Move to Town." 40 slides	2	.50
"A Modern Church School in Action." 41 slides	2	.50
"Improve Your Teaching." 51 slides.	2	.50
"Children Learn About Their Neighbors." 1 reel, 15 min., silent.	4	1.50

Here is a twelve-month program for use in the church school, the Sunday evening youth groups, the vacation church school, and for teachers' and workers' conferences. The total cost for the year will be about $180.75. This price will vary with "block-booking" discounts, postage costs, etc., but, at any rate, the whole visual education program for the year will be under $200. We plan to add that amount to our church budget for the year and we know that we will be well repaid in increased interest and attendance.

If a church wishes to adopt this plan, it can be modified to fit the local situation. It could be used only for the church school, or only for the evening meetings, or only during the nine months of the regular school year—in each case this would cut down the cost of the venture. If this program is followed in detail, it will be found that the pictures are well fitted to the unit of study for which they are listed. With one or two exceptions, the pictures are not lengthy and will fit well into class periods.

A word of warning in closing—do not expect these pictures to be entertainment only. They are visual education materials, supplementary to the regular program.

monday morning

By THE ELDER

The Minister and His Rows

SOME TIME AGO a sizeable group of us ministers took down our hair and opened our hearts regarding certain men and women who "got on our nerves." Several of the men showed definitely that they were under tremendous emotional strain because of conflict with some person on the official board. One man actually broke down and wept as he told his story.

Their story, or rather our story, was not unusual—except that we openly revealed our hearts to each other. Many ministers have one or several persons in the "official family" who get under their hides. These persons throw a road block on the things that the minister does and thinks. It is easy for such people to cause the minister to worry so much that he becomes not a shepherd of the flock but a fighter in Israel.

Is it possible for us to walk among these stormy conflicts without being blown off the main course of our ministry?

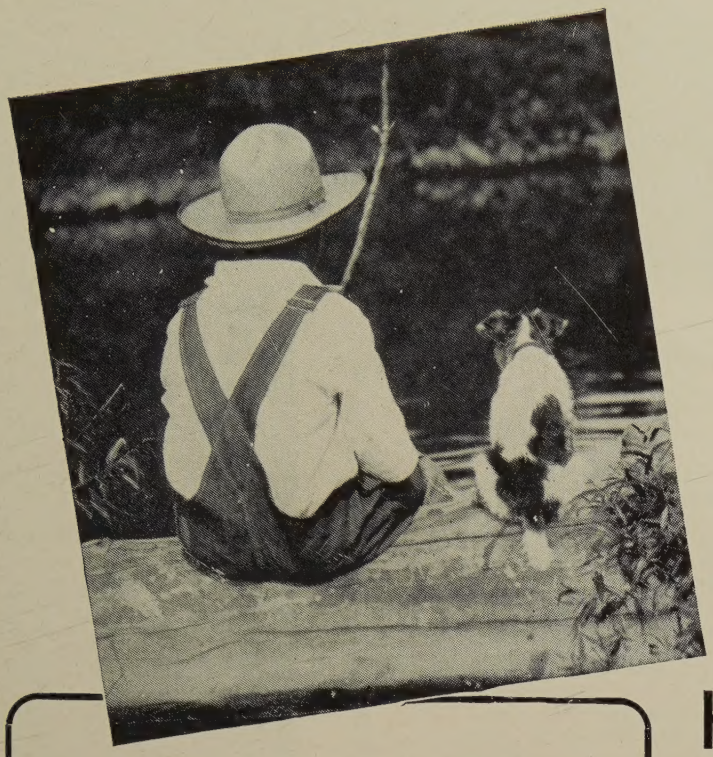
It will help us to take some of these conflicts in stride if we remember that many of those who rankle us are children emotionally. These persons are doing the same kind of kicking around that they did when they were in their cribs if things did not go to their liking. We do not pay too much attention to the whining and complaints of children, simply because they are children. So it ought to be with many of these ranklers. We may have to say some soothing words to them, maybe stop long enough now and then to give them a bag of candy and nuts, but we certainly ought not to resent them or let them ruin our efficiency. You try to *change* children and guide them; you do not get mad at them—if you are a good public relations man.

Such an attitude enables a minister occasionally to change the thinking and living habits of some of his "spoiled children." One sees that happen in almost every pastorate that he holds. Sometimes one can get churchmen to make new contacts or read some new books, until, gradually, they get the idea of co-operation. At any rate, it is worth while to try to change them from children to adults.

Then it is a fact that some people do their growing through fussing and fighting something or someone. I do not recommend this approach very often, but one time when a layman was making plenty of trouble for me, a veteran fellow pastor said, "Just keep quiet. That is the way he learns something new." I did keep quiet, and sure enough, the man did learn. A minister can sense this kind of person and keep as patient as possible. I saw a hopeless case of ministerial "roaster" cured by this method.

And whatever happens, it pays a minister to remember that he is a Christian and that he ought to act like one. It is God's business to protect one when he is in pursuit of duty, and God does just that. A famous Episcopalian minister in the Middle West told a group of ministers that when things got out from under control in his official family he turned it over to God and went on about his work. Many of us tried that method and it worked.

These conflicts, like the poor, we have with us always. One must be a good minister in spite of them. When possible a minister should strive to change points of view; when not possible he must keep to the Christian way in private and public conduct. *Fret not thyself because of evildoers.*



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HERE is an affectionate selection of some fifty stories—fictional and true—to make a book of childhood and early youth whose readers will be both young and old. Some of the contributors are no longer young in years; others, such as Havelock Ellis, Sherwood Anderson, Marcel Proust, have left the scene; some are still at the beginning of their careers. But each has captured a moment on the sunny side of maturity with a quick and deep emotion; and this quality of honest youngness was the essential test for inclusion in this volume.

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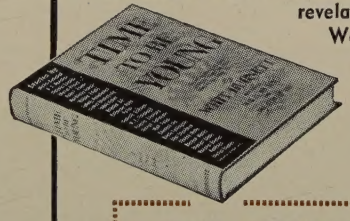
There is Thomas Wolfe's first discovery of the magic world of books; a very fat H. L. Mencken in his baby carriage, sardonic (one gathers) even then; Clarence Day with earnest hopelessness striving to please Father by habits of promptness; James Street's story of a boy and his dog; Winston Churchill at Harrow failing dismally in Latin; Morley Callaghan's tender interpretation of a little girl's lesson that wishes granted may make us beggars.

Time to Be Young is a warm and open-hearted book, a book to read and read again with laughter and tears and perhaps nostalgia. Young readers, or old, will find here no surface trickiness, but rather illuminated revelations of themselves as they are—or were.



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What Is Our Star?

¶ Of what do we moderns dream? What are our castles in Spain? ¶ This question crossed my mind in Seville cathedral, that stone fabric of man's greatest dream in the ages to which we have been accustomed to apply the word "dark." Travellers in Spain consulting their guide-books, read: "On the eighth day of July, in the year 1401, the Dean and Chapter of Seville assembled in the Court of the Elms and solemnly resolved: 'Let us build us a church so great that those who come after us may think us mad to have attempted it!'" The church took one hundred and fifty years to build. ¶ . . . Our civilisation, if it is to endure, must have a star on which to fix its eyes—something distant and magnetic to draw it on, something to strive towards, beyond the troubled and shifting needs and passions and prejudices of the moment. Those who wish to raise the dignity of human life should try to give civilisation that star, to equip the world with the only vision which can save it from spite and the crazy competitions which lead thereto. ¶ Facts must be faced, and ideals should be grounded in reality; for it is no use blinking the general nature of man, or thinking that Rome can be built in a day. But with all our prejudices and passions, and all our "business instinct," we have also the instinct for beauty, and a sense of what is dignified. On that we must build, if we wish to leave to those who come after us the foundations of a castle in Spain such as the world has not yet seen; to leave our successors in mood and heart to continue our work, so that one hundred and fifty years, perhaps, from now human life may really be dignified and beautiful, not just a breathless, grudging, visionless scramble from birth to death. . . .

—From *Candelabra*, by John Galsworthy (used by permission of Charles Scribner's Sons).